SRIMAD-BHAGAVAD-GITA

With Sanskrit Text; Paraphrase with Word-by-word Literal Translation; Eng1ish Rendering and Comments,
Index, &c.

 \mathbf{BY}

THE SWAMI SWARUPANANDA

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।



Arise! Awake! and stop not till the goal is reached.

FIRST EDITION

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1909

Two Rupees Eight annas.] [Foreign, \$ 1 or 4 Sh.

PRINTED BY MOHAN LAL SAH CHOWDHARI
AND PUBLISHED BY THE PRABUDDHA BHARATA PRESS
MAYAVATI, ALMORA, HIMALAYAS.

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PREFACE

THE Swami Swarupananda, the first President of the Advaita Ashrama, Mayavati, and late editor of the Prabuddha Bharata, compiled the present, edition of the Bhagavad-Gita, with the collaboration of his Brother-Sannyasins at Mayavati, and some of the Western disciples of Swami Vivekananda. The manuscripts were begun in 1901 and were ready for the Press by the end of 1903, but through unavoidable circumstances the publication was delayed. It was only after the passing away of the Swami Swarupananda, that the work was brought out in monthly instalments in Trebuddha Bharata, and this work is now presented to the public in convenient book form, after being carefully edited, and enlarged with additional comments.

The object of the compiler was to make accessible to the Indian public who are educated in English but have a limited knowledge in Sanskrit, and also to the Western world, an edition of the Celestial Gita, in which they will feel sufficient interest to follow the original text, and thus create a taste for the study and interpretation of holy Sanskrit literature. How far the compiler has been successful in his object can be gleaned from the following pages. His thoughtful comments following the commentaries of the great Acharyas, and illuminating side-lights thrown on

PREFACE

intricate places, will, we trust, be of much help to the study of the Gita, especially to a beginner. An elaborate Index has been subsequently added.

A word of explanation as to the paraphrase, is necessary here: Though the literal meaning of each word is given, yet to avoid the awkwardness of language and confusion of sense to a beginner, the equivalents of case terminals of such words as are used to qualify some other words in the sentence, are omitted in most cases.

We hope this edition will meet a much-felt want, not only in India but in all English-speaking countries.

THE EDITORS AND PUBLISHERS.

THE ADVAITA ASHRAMA,
MAYAVATI, HIMALAYAS
18th October, 1909.



The Swami Swarupananda.

SRIMAD-BHAGAVAD-GITA

FOREWORD

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THE Srimad-Bhagavad-Gità occurs in the Bhishma Parva of the Mahabharata and comprises 18 chapters, from the 25th., to the 42nd. The discourse between Arjuna and Krishna on the battle-field, on the eve of the war which forms the subject-matter of the work, was strung together in seven hundred verses and put in its place in the body of his great history by Vyasa.

The Gita opens with Dhritarashtra's query to Sanjaya about the progress of events. In the second chapter of the Bhishma Parva, we find Vyasa offering the power of sight to the blind king, that he might see the war. Dhritarashtra declined to have it, saying he did not care to have eyes with which only to see the death of his own people; but he would like to hear what was happening. On this the Great Rishi Vyasa said, that all the occurrences in connexion with the war would be reflected in the mind of Sanjaya, and he would faithfully report them to Dhritarashtra.

The Gità is called an Upanishad, because it contains the essence of Self-knowledge, and

because its teachings, like those of the Vedas are divided into three sections, Karma (work) Upásaná (devotion) and Jnana (knowledge).

The first chapter is introductory. The second is a summary of the whole work, e. g., in II. 48 and the connected slokas, self-less work devoid of desire for fruits, is taught for the purification of the heart; in II. 61 and the connected Slokas devotion is taught to the pure-hearted, to qualify them further for the highest—Sannyasa, which last is taught in II. 71 and the connected Slokas.

It is also usual to divide the work into three sections illustrative of the three terms of the Mahávákya of the Sáma-Veda, "Thou art That" (Chhand. Upa. VI. 8. 7.) In this view the first six chapters explain the path of work without desire for fruits, and the nature of "Thou." The next six chapters deal with devotion and the nature of "That." The last six describe the state of the highest knowledge and the nature of the middle term of the Mahàvàkya, in other words, the means of reestablishing the identity of "Thou" and "That."

The central teaching of the Gità is the attainment of Freedom, by the performance of one's Swadharma or duty in life. "Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of

heart which is essential for Moksha,"—seems to be the keynote of Krishna's teachings to Arjuna.

It is well-known why the Gitá came into existence. It was owing to Arjuna's unwillingness to do his duty as a Kshatriya-to fight for a just cause—because it involved the destruction of his own people. Not that Arjuna did not recognise the justice and right of the cause, but he would rather renounce the world and try for Moksha than kill his relatives and friends. Krishna's characterisation of this weakly sentimental attitude of Arjuna is well-known. He called it "Un-Arya-like delusion, contrary to the attainment alike of heaven and honour" and exhorted Pàrtha to "yield not to unmanliness" but to "cast off this mean faint-heartedness." (II. 2-3). "Could a coward who fails to do his duty, worthy to attain Moksha?"—seems to Krishna's rejoinder. Could a man not purified by the fire-ordeal of his Swadharma, could a renegade, a slave, attain Moksha? No! says the Lord. And this is the lesson we Indians have forgotten all these years, though we have been reading and discussing the Gita all the time.

MEDITATION

भे पार्थाय प्रतिवोधितां भगवता नारायगोन ख्यं वियासेन प्रथितां पुरासामुनिना मध्येमहाभारतम्। भद्रैतामृतवर्षिगीं भगवतीमष्टादशाध्यायिनी मंब त्वामनुसंदधामि भगद्गीते भवद्वेषिगीम् ॥१॥

श्रों Om! भगवता By the Lord नारायणिन (The One Refuge of all beings) Nârayana स्वयं Himself पार्याय मितिविधितां with which Pârtha was enlightened पुराण-मृतिवा by (through the lips of) the ancient sage ज्यासेन Vyasa महाभारतम् मध्ये in the Mahâbhârata मियतं incorporated, भगवतीं the blessed Mother महितामृतवार्षणीं showering the nectar of Advaita (the philosophy of non-duality) महादशाध्वायिनीं in the form of eighteen chapters भवहोषिणीम destroyer of rebirth, मम्बे Loving Mother, भगवतीं (The Lord's song) Bhagavad-Gitâ त्याम Thee मनुसंदधामि I meditate upon. (1).

Om! O Bhagavad Gità, with which Pártha was enlightened by the Lord Nárayana Himself, which was incorporated in the Mahàbhàrata by the ancient sage Vyasa,—the Blessed Mother, the Destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters,—upon Thee, O Bhagavad-Gitá! O Loving Mother! I meditate. (1).

नमोऽस्तु ते व्यास विशालबुद्धे फुछारविंदायतपत्रनेत्र।

येन त्वया भारततेलपुर्धाः

प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

• विशालबुद्धे of mighty intellect फुल्लारविन्दायतपद्मनेत्र
with eyes as large as a full-blown lotus न्यास Vyasa
येन त्वया by thee भारततेलपूर्णः full of the oil of the
Mahâbhârata ज्ञानमयः consisting of wisdom प्रदीपः
lamp प्रज्वालिनः lighted. ने to thee नमः salutation ग्रस्त
be. (2).

Salutation to thee, O Vyasa, of mighty intellect and with eyes large like full-blown lotuses, by whom was lighted the lamp of wisdom, full of the Mahabharata-oil. (2).

प्रपन्नपारिजाताय तोत्रवेत्रैकपाग्यथे। ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः॥३॥

प्रवन्नपारिजाताय O Thou Refuge of (the ocean-born) Lakshmi तोत्रवेत्रेकपाण्य who holdest in one hand a cane for driving cows गीतामृतदृह Thou milker of the Gitâ-nectar ज्ञानमुद्राय (Jnana-mudrâ: a position of the hands in which the tips of the forefinger and the thumb of each hand touch each other; an attitude associated with the highest Yogis and Gurus) the holder of Jnana-mudrâ कृष्णाय to Thee O Krishna नम: salutation. (3).

Salutation to Krishna, the holder of the Juana-mudrà, the supreme refuge of Lakshmi, the milker of the Gità-nectar, in whose hand is the cane for driving cows. (3).

सर्वीपनिषदो गावो दोग्धा गोपालनंदनः। पार्थी वत्सः सुधीभीका दुग्धं गीतामृतं महत्॥४॥

सर्वोपनिषदः all the Upanishads गावः the cows गोपालनन्दनः son of the cowherd (Krishna) दोग्या the milker पार्थः Partha (Arjuna) the वत्सः calf सुधीः (men) of purified intellect भोन्ता the diinkers महन् the Supreme अमृतं nectar गीता Gita दुग्धं the milk. (4).

All the Upanishads are the cows, the son of the cowherd is the milker, Partha is the calf, men of purified intellect are the drinkers and the Supreme nectar Gita is the milk. (4).

वसुहेवसुतं देवं कंसचासूरप्रदेनम्। देवकीपरमानंदं कृष्णं वंदे जगद्गुरुम्॥५॥

वस्देवस्तं the son of Vasudeva कंसचाण्रमर्दनं the destroyer of Kamsa and Chânura देवकीपरमानन्दं the Supreme bliss of Devaki (mother of Krishna) अगद्गुरं the Guru (Teacher) of the Universe देवं God कृष्णं Krishna वन्दे I salute. (5).

I salute Krishna, the Guru of the Universe, God, the son of Vasudeva, the Destroyer of Kamsa and Chánura, the Supreme bliss of Devaki. (5).

भीष्मद्रोगातटा जयद्रणजला गांधारनीलोत्पला गल्यप्राह्वती कृपेगा वहनी कर्मोन वेलाकुला। अश्वत्याभविकर्गांघोरमकरा दुर्योधनावर्तिनी सोत्तीर्गा खलु पांडवै रगानदी केवर्तकः केशवः॥६॥ भीष्मद्रोणतदा with Bhishma and Drona as the banks जयद्रियजला with Jayadratha as the water गान्धारनीलोत्पला with the king of Gândhâra as the blue water-lily शान्यमाहवती with Shalya as the shark कृषेण वहनी with Kripa as the current कर्णन वेलाकुला with Karna as the high waves अध्यन्यामविकर्णघोरमकरा with Ashvathâma and Vikarna as terrible Makaras (a kind of marine animal) दुर्योधनावित्तनी with Durfodhana as the whirlpool सा that रणनदी battle-river खलु indeed पागडवै: by the Pândavas उत्तीर्णा crossed over केशवः Keshava (Krishna) केवर्त्तकः the ferryman. (6).

The battle-river, with Bhishma and Drona as its banks, and Jayadratha as the water, with the king of Gàndhàra as the blue water-lily, and Shalya as the shark, with Kripa as the current and Karna as the breakers, with Ashvathàma and Vikarna as terrible Makaras and Duryodhana as the whirlpool in it,—was indeed crossed over by the Pàndavas, with Keshava as the ferryman. (6).

षाराश्यंव्वःसरोजममलं गीतार्थगंधोत्कदं नानाख्यानककेसरं हरिकथासंबोधनाबोधितम्। लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा भूयाद्वारतपङ्कृतं कलिमलप्रध्वंसिनः श्रेयसे॥॥॥

पार्शयंत्रचः-सरोजममलं The spotless lotus of the words of the son of Parâshara (Vyasa) भारतपंक्रजं the Mahâ-bhárata-lotus गीतार्थगन्धोल्करं having the Gitâ as its strong sweet fragrance नानाख्यानककेसरं with many a narrative as its stamens हा कियासंत्रीधनावीधितं fully

opened by the discourses on Hari (t misery) लोक in the world सज्जनषद्परें mara (a beetle-like insect which lives so of the good and the pure ग्रहरहः day joyously पेपीयमानं drunk कलिमलग्रध्वंसिः troyer of the taint of Kali (the age of श्रेयसे for the supreme good भ्यात् may f

May the words of the son of Parataintless lotus of the Mahabharata Gità as its strong sweet fragrance, a narrative as its stamens, fully opediscourses on Hari and drunk jo after day by the Bhramara of the the pure in the world,—be product supreme good to him who is eager the taint of Kali. (7).

मुकं करोति वाचालं पंगुं लंघयते गिर्वि यत्कृपा तमहं वंदे परमानंदमाधवम्॥

यत्कृपा whose compassion मुक्तं the reloquent करोति makes पंग्रं the cripple गि। तंघयते cross तं that परमानन्दमाधवं the a dhava (sweetest of the sweet) ग्रहं I वन्दे s

I salute that All-bliss Màdhava w passion makes the mute eloquent cripple cross mountains. (8).

यं ब्रह्माबरुगोंद्र रुद्र मरुतः स्तुन्वंति दिव्हें वेदैः सांगपदक्रमोपनिषदैर्गायंति यं स ध्यानावस्थिततद्गतेन मनसा पश्यंति र

यस्यांतं न विदुः सुरासुरगगा देवाय तस्मै नमः॥६॥॥॥ इति ध्यानम्॥

ह्मा Brahmâ (The creator) वहरण Varuna इन्द्र Indra हरू Rudra महतः Maruta यं whom दिन्धेः divine स्तवैः with hymns स्तुन्बन्ति praise; सामगाः the singers of Sâma यं whom सांगपदक्रमापनिषदैः with full complement of parts, consecutive sections and (crowning knowledge-portions) Upanishads वदैः the Vedas गायन्ति sing योगिनः the Yogis यं whom ध्यानावस्थित-तक्तेन मनसा with the mind absorbed in Him through perfection in meditation पश्यन्ति see सुरासुरगरणः the hosts of Devas and Asuras यस्य whose अन्तं limit न not विदुः know तस्मै to that देवाय God नमः salutation. (9).

Salutation to that God whom the creator Brahmâ, Varuna, Indra, Rudra and Maruta praise with divine hymns; Whom the singers of Sàma sing, by the Vedas, with their full complement of parts, consecutive sections and Upanishads; Whom see the Yogis with their minds absorbed in Him through perfection in meditation, and Whose limit the hosts of Devas and Asuras know not. (9).

õ

INVOCATION *

Oh blessed Mother

Whe showerest (upon us) the nectar of Advaita
In the form of (these) eighteen chapters!

The Destroyer of re-birth!

The bosing Mother!

The Bhagavad-Gitá!

Upon Thee I meditate.

Thee. O Vyasa, of lotus-eyes,

Ard mighty intellect,

Which hast lighted the lamp of wisdom

has with the oil of the Mahâbhârata

Thee we salute.

In the secon-born, Lakshmi,

Lakshmi

The Upanishads are even as the herd of cows,
The son of the cowherd as the milker,
Fartha as the sucking-calf,
And men of purified intellect the drinkers,
Of this, the supreme nectar, the milk of the Gita.

^{*} Amender tendering of the "Meditation."

INVOCATION



Thou son of Vasudeva,
Destroyer of Kamsa and Chânura,
Thou supreme bliss of Devaki
Guru of the Worlds,
Thee, O Krishna, as God, we salute!

Of that great river of battle which the Pândavas crossed over.

Bhishma and Drona were as the high banks;

And Jayadratha as the water of the river;

The King of Gândhâra the water-lily;

Shalya as the sharks, Kripa as the current;

Karna the mighty waves;

Ashvathâma and Vikarna dread water-monsters,

And Duryodhana was the very whirlpool.

But Thou, O Krishna, wast the Ferryman!

This spotless lotus of the words of Vyasa,
This lotus of the Mahâbhârata,
With the Bhagavad Gitâ as its strong sweet fragrance.
And tales of heroes as its full-blown petals.
Held ever open by the talk of Hari, of Him
Who is Destroyer of the taint of Kali-Yuga;
This lotus to which come joyously
Day after day the honey-seeking souls,
May this produce in us the highest good!

Him whose compassion maketh the dumb man chaquent,

And the cripple to cross mountains, Him the All-blissful Madhava, Do I salute!

To that Supreme One Who is bodied forth in factions,

SRIMAD-BHAGAVAD-GITA

XII

In Varuna, in Indra, in Rudra and Marut;
That One Whom all divine beings praise with hymns;
Him Whom the singers of Sama-Veda tell;
Him of Whose glory, sing in full chori,
the Upanishads and Vedas;
Him Whom the Yogis see, with minds absorbed
in perfect meditation;
Him of Whom all the hosts of Devas and Asuras,
Kinda not the limitations.

Him we salute. Him be salute. Him be salute.

-:0:-

Srimad-Bhagavad-Gita.

॥ प्रथमोऽध्यायः॥

FIRST CHAPTER

धृतराष्ट्र उवाच ॥

धर्मचेत्रे कुरुचेत्रे समवेता युयुत्सवः॥

मामकाः पांडवाश्चेव किमकुर्वत संजय॥१॥

I. 1

धृतराष्ट्र Dhritarâshtra उनान्त्र said :

(भोः) संजय O Sanjaya धर्मदोत्र on the centre of religious activity कुरुद्धित्र in Kurukshetra युयुत्सवः desireus to fight समवेताः assembled मामकाः my people व and पाग्रहेवः the Pândavas किस् what एव indeed अकुर्वत did do.

Dhritaráshtra said:

Tell me, O Sanjaya! Assembled on Kuruk-shetra the centre of religious activity, desirous to fight, what indeed my people and the Pándavas did do?

[True it is that the two parties are gathered together for battle, but was the influence of Kurukshetra, the sacred centre of religious and spiritual activity from of old, barren of any result? Did not the spiritual influence of the spot affect any of the leaders in a way unfavourable to the occurrence of the battle?—is the purport of Dhritarashtra's question.]

संजय उवाच॥

हृष्ट्रा तु पांडवानीकं व्यूडं दुर्योधनस्तदा ॥ आचार्यमुपसंगम्य राजा वचनमन्रवीत्॥२॥

I. 2.

संजय Sanjaya उवाच said:

तदा तु but then पाणडवानीकं the Pândava forces च्युढं in battle array ह्या having seen राजा दुर्योधनः king Duryodhana आचार्यम् (होगं) the teacher (Drona) उपसंगम्य appreaching वक्नम् word अववीत said.

Sanjaya said:

But then king Duryodhana, having seen the Pândava forces in battle- array, approached his teacher Drona, and spoke these words:

[Sanjaya's reply beginning with "But then" and describing Duryodhana's action is a plain hint to the old king that his son was afraid. For he went to his teacher (regarded as father) instead of to the commander-in-chief; as a child in fright would run to its parents in preference to others.]

पश्येतां पांडुपुत्रागामाचार्य महतीं चमूम्॥ व्युढां दुपदपुत्रेगा तव शिष्येगा धीमता॥३॥

I. 3

श्राचार्य O teacher तव शिष्येग by your disciple धीमता talented हुपदपुत्रेग son of Drupada ज्यूढ़ां arrayed पागडुपुत्राणाम् of the sons of Pându एतां this महतीं mighty चमूम् army पश्य behold. "Behold, O Teacher! this mighty army of the sons of Pandu, arrayed by the son of Drupada, thy gifted pupil.

[As a scorpion would sting even that whose protection it sought to be free from fear, so did the wicked Duryodhana insult his teacher. His meaning in plain words comes to this: just think of your stupidity in teaching the science of fight to the son of Drupada and to those of Pându. They are now arrayed to kill you!]

अत्र शुरा महेष्वासा भीमार्जुनसमा युधि॥ युयुधानो विरादश्च द्रुपदश्च महारणः॥४॥ धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्॥ पुरुजित्कुंतिभोजश्च शैष्यश्च नरपुंगवः॥५॥ युधामन्युश्च विकांत उत्तरोजाश्च वीर्यवान्॥ सौमद्दो द्रीपदेयाश्च सर्व एव महारणाः॥६॥

I. 4. 5. 6.

श्रत्र here महेद्यासाः mighty archers युधि in battle मीमार्जनसमाः equals of (the terrible) Bhima and (the bright, pure) Arjuna श्राः heroes (सन्ति) (are). महारथः the great warrior युग्धानः (सात्मिकः) Yuyudhâna (Sâtyaki) च and विरादः Virata च and हुपदः Drupada विश्वान् the strong धृष्टकेतुः Dhrishtaketu चिकितानः Chekitâna च and काशिराजः the king of Kâshi नरपुंगवः the best of men प्रश्चित Purujit च and कुन्तिभोजः Kuntibhoja च and शैद्धः Shaibya च and विश्वान् the powerful युधामन्यः Yudhâmanyu च and विश्वान् the brave उत्तमाजाः Uttamauja सोभदः the son of Subhadrâ च and द्वीपदेयाः the sons of Draupadi सर्वे all (these) एव verily महारथाः great warriors.

"Here (are) heroes, mighty archers, the equals in battle of Bhima and Arjuna—the great warriors Yuyudhâna, Virâta, Drupada; the valiant Dhrishtaketu, Chekitâna and the king of Kàshi, the best of men Purujit, Kunti-Bhoja and Shaibya; the powerful Yudhámanyu and the brave Uttamaujas, the son of Subhadrà, and the sons of Draupadi,—lords of great chariots.

[Great-charioted: One who is well versed in the science of war and commands eleven thousand bowmen.]

म्मस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम॥ नायका मम सैन्यस्य संज्ञार्थ तान्त्रवीमि ते॥ आ

I. 7.

(ह) दिजोत्तम (O Thou) best of the twice-born अस्माकं of us तु also ये (those) who विशिष्टाः distinguished मम my सैन्यस्य of the army नायकाः leaders तान् them निवोध know ते संज्ञार्थं for your information तान् them त्रवीमि I relate.

Hear also, O Best of the twice-born! the names of those who (are) distinguished amongst ourselves, the leaders of my army. These I relate (to you) for your information.

[However well-versed in the science of war you might be, you are after all a Brâhman (best of the twice-born) a lover of peace, that is to say, a coward. It is therefore natural for you to be afraid of the Pandava force. But we too have, take heart, great warriors in our ranks—is the veiled meaning of Duryodhana's word's.]

भवान्भीष्मश्च कर्गाश्च कृपश्च समितिंजयः॥ अश्वत्थामा विकर्गाश्च सौमदत्तिर्जयद्रयः॥८॥

I. 8.

भवान् Thyself च and भीष्मः Bhishma च and कर्णः Karna समितिं जयः the victorious in war कृषः Kripa च and ग्रभ्यत्थामा_cAsvathâmâ च and विकर्ण Vikarna सौमदित्तः the son of the Somadatta जयद्रथः Jayadratha.

"Thyself and Bhishma and Karna and Kripa, the victorious in war, Asvatthama and Vikarna and Jayadratha, the son of Somadatta.

[Afraid lest he had said too much Duryodhana is flattering Drona, by mentioning the latter before even Bhishma and qualifying Drona's brother-in-law with the phrase 'victorious in war,' a move likely to touch the heart of most mortals.]

अन्ये च वर्हवः शूरा मदर्थे त्यक्तजीविताः॥ नानाशस्त्रप्रहरागाः सर्वे युद्धविशारदाः॥६॥

I. 9.

मदर्थे For my sake त्यक्तजीविताः determined to lay down (their) lives नानाशस्त्रप्रहरणाः having diverse weapons and missiles सर्वे all युद्धविशारदाः well-skilled in fight अन्येच and other बहवः many श्राः heroes (सन्ति) (are).

"And many other heroes also, well-skilled in fight, and armed with many kinds of weapons, are here determined to lay down their lives for my sake.

अपर्याप्तं तदस्माकं वलं भीष्माभिरिच्तम्॥ पर्याप्तं त्विदमेतेषां वलं भीमाभिरिच्तम्॥१०॥

I. 10.

ग्रसाकं our तत् this भीष्माभिरात्तितम् commanded by Bhishma बलं army अपर्याप्तं unlimited त while एतेषाम् their भीमाभिरित्ततम् commanded by Bhima इदम् this वलं army पर्याप्त limited.

"This our army commanded by Bhishma (is) impossible to be counted, but that army of theirs, commanded by Bhima (is) easy to number.

The verse is often interpreted to mean that Duryodhana considers his army inefficient and that of the enemy efficient. But this view seems inapposite to the context.]

अयनेषु च सर्वेषु यथाभागमवस्थिताः॥ भीष्ममेवाभिरत्तुत् भवन्तः सर्व एव हि ॥११॥

T. II.

च (expletive) सर्वेषु in all ग्रयनेषु the divisions (of the army) यथाभागं in (your) respective positions ग्रवस्थिताः being stationed भवन्तः ye सर्वे all एव हि (used for emphasis) भीष्मम् Bhishma एव alone ग्रभिरत्तन्तु protect.

"(Now) Do, being stationed in your proper places in the divisions of the army, support Bhishma alone."

[Since I cannot expect from you any initiative, do: you what you are told to do,—seems to be Duryodhana's intention.

तस्य संजनयन्हर्षे कुरुवृद्धः पितामहः॥ सिंहनादं विनद्योचैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

I. 12.

प्रतापनाम् the powerful कुरुनृद्धः oldest of the Kurus वितामहः grandsire तस्य his (Duryodhana's) हर्षे cheer संजनयम् causing उन्नैः aloud सिंहनादं lion's roar निनद्ध having sounded सङ्खं couch दध्मी blew.

That powerful, eldest of the Kurus, Bhishma the grandsire, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his couch.

[All eyes were turned upon Duryodhana and the penetrating intelligence of Bhishma detected his fear; and since Drona took no notice of Duryodhana's words, knowing his grandson as he did, he had no difficulty in understanding that the latter had spoken to his teacher in a way which called forth Drona's coldness instead of his enthusiasm. The Grandsire's heart was moved in pity and hence the action on his part described in the above verse. It should here be noted that this action, amounted to a challenge, really began the fight. It was the Kaurava side again which took the aggressor's part.]

ततः शङ्खाश्च भेर्यश्च परावानकगोमुखाः॥ सहसैवाश्यहन्यन्त स शब्दस्तुमुखोऽभवत् ॥१३॥

I. 13.

ततः then शङ्खाः conches च and भेर्यः kettledrums पणवानकगोपुखाः tabors, trumpets and cowhorns सहसा एव quite suddenly ग्रभ्यहन्यन्त blared forth सः that शब्दः noise तुमुलः tremendous ग्रभवत् was.

Then following Bhishma, conches and kettle-drums, tabors, trumpets and cowhorus blared forth suddenly from the Kaurava side and the noise was tremendous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ॥ माधवः पागडवश्चेव दिव्यौ ग्रङ्खो प्रदध्मतुः॥१४॥

नतः Then श्रेतैः हथैः with white horses युक्ते yoked महितां in the magnificent स्थन्दने chariot स्थितौ stationed माधवः (the Lord of Fortune: Krishfia) Mâdhava च and पाएडवः (the best of the Pându princes: Arjana) Pândava दिव्यो divine शङ्खो conches प्रद्धमतुः blew in a splendid manner.

Then, also, Màdhava and Pàndava, stationed in their magnificent chariot yoked to white horses, blew their divine conches with a furious noise.

ह्यांकेशः (The Lord of the Senses: Krishna) Hrishikeshaपाञ्चक्यं (the conch named) Pânchajanya, धनंजयः (the victor of wealth: Arjuna) Dhananjaya देवदन्तं (the conch named) Devadatta मीमकर्मा doer of terrific deeds वृक्षोद्रः (having the belly of a tiger: Bhima) Vrikodara महाशङ्खं the large conch पौग्डं (named) Paundra दध्मो blew.

Hrishikesha blew the Panchajanya, Dhananjaya, the Devadatta, and Vrikodara, the doer of terrific deeds, his large conch Paundra.

अनन्तविज्ञयं राजा कुन्तीपुत्रो युधिष्ठिरः॥ नकुलः सहदेवश्च सुघोषमगिपुष्पकौ ॥१६॥

I. 16.

कुनीपुत्रः son of Kunti राजा king युधिष्ठिरः Yudhishthira अनन्तिक्षयं (the conch named) Anantavijaya नकुलः Nakula सहदेवः च and Sahadeva सुधीपमणि-'पुष्पकी (conches named) Sughosha and Manipushpaka

King Yudhishthira, son of Kunti, blew the conch named Anantavijaya, and Nakula and Sahadeva, their Sughosha and Manipushpaka.

काश्यश्च परमेष्वासः शिखराडी च महारयः॥ शृष्ट्युम्नो विरादश्च सात्यिकश्चापराजितः॥१०॥

I. 17.

काश्यः च परमेष्यासः And the expert bowman the king of Kâshi महारयः शिखरडी च and the great warrior Shikhandi धृष्टसुम्नः Dhrishtadyumna विरादः च and Virâta ग्रपराजितः सात्यिकः च and the unconquered Sâtyaki.

The expert bowman, king of Kàshi, and the great warrior Shikhandi, Dhrishtadyumna and Viràta and the unconquered Sàtyaki;

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ॥ सौभद्रश्च महावाहुःशङ्खान्दध्मुः पृथकपृथक्॥१८॥

I. 18.

पृथिवीपते Lord of Earth (Dhritarashtra) हुपदः (king) Drupada द्वीपदेयाः च and the sons of Draupadi च and महादाहः the mighty-armed सामद्रः son of Subhadra (Abhimanyu) सर्वशः all पृथक् पृथक् respective शङ्खान् conches द्रुमः blew.

O Lord of Earth! Drupada and the sons of Draupadi, and the mighty-armed son of Subhadrà, all also, blew each his own coach.

स घोषो धार्तराष्ट्राक्षां हृदयानि व्यदारयत्॥ बभश्च पृथिवीं चैव तुमुलोऽव्यनुनादयन्॥१६॥

L rg.

च And स that तुमुलाः tremendous घोषः moise नभः sky पृथिवीं च and earth अन्यतुनाह्यन् causing to resound धार्तराष्ट्राणां of the Dhritarashtra party हृद्रयानि hearts व्यदारयन् rent.

And the terrific noise resounding throughout beaven and earth rent the hearts of the Dhritarashtra's party.

[Verses r4-19 are full of hintsabout the superiority of the Pândava party and the consequent sure defeat of Dhritarâshtra. The figure to which Sanjaya draws the old king's attention as first taking up Bhishma's challenge, is described by him as the Lord of Fortune and the Pândava—the best of the Pându princes. Note also the details in which the chariot, horses and conches of the Pândava party are described, and finally though the army of the Kauravas were more than a third as much again as that of the Pândavas, the noise made by the former was only tremendous, whereas that of the latter was not only tremendous but filled the earth and sky with reverberations and rent the hearts of the former.]

अय व्यवस्थितान्दृष्ट्याः धार्तराष्ट्रान्किपिध्वजः॥
प्रवृत्ते शक्तसंपाते धनुरुद्यम्य पागडवः॥
हपीकेशं तदा वाक्यमिदमाह महीपते॥२०॥

I. 20.

(ह) महीपते O Lord of Earth (Dhritarashtra) अथ then कापिध्वजः Monkey-ensigned पाग्डवः Pandava (Arjuna) धार्तग्रह्म् Dhritarashtra army व्यवस्थिताच् standing marshalled ह्या seeing शस्त्रसंपाते discharge of missiles प्रवृत्ते about to begin धनुः bow उद्यम्य raising तदा them हपीकेशं to Hrishikesha इदं following वाक्यं words आह said:

Then, O Lord of Earth, seeing Dhritaráshtra army standing marshalled and shooting about to begin, that Pàndava whose ensign was the monkey, raising his bow, said the following words to Krishna:

[In view of the sudden change of feeling that is to come over Arjuna it should be noted how full of the war spirit we find him in this verse.]

म्रर्जुन उवाच

सेनयोक्सयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥ यावदेतान्निरीक्ष्येऽहं योद्धकामानवस्थितान् ॥ कैर्मया सह योद्धव्यमस्मित्रगासमुद्यमे ॥२२॥

I. 21-22.

त्र्रजुन उवाच Arjuna said:

अच्युत (the changeless: Krishna) Achyuta उभयोः of both सेनयोः armies मध्ये in the midst मे my रयं chariot स्थापय place अहं I एतान् these योद्धकामान् desirous to fight अवस्थितान् standing यावत् while निरीचं scrutinise; अस्मिन् on this रणसमुखमे eve of battle कै: सह with whom मया by me योद्धन्यम् the battle should be fought.

Arjuna said:

Place my chariot, O Achyuta! between the

two armies that I may see those who stand here prepared for war. On this the eve of battle (let me know) with whom I have to fight.

योत्स्यमानानवेत्तेऽहं य एतेऽत्र समागताः॥ धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्ववः ॥२३॥

I. 23.

श्रव Here (in this Kurukshetra) युद्धे in battle दुर्बुद्धे: of the evil-minded धार्तराष्ट्रस्य Dhritarâshtra's son (Duryodhana) प्रियचिकीर्धवः wishing to please य who एते these समागताः assembled योतस्यमानान् with the object of fighting ग्रवेत्ते observe.

For I desire to observe those who are assembled here for fight, wishing to please the evil-minded Duryodhana by taking his part on this battle-field.

[Arjuna is impatient to see who dared face him in fight!]

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत॥ सेनयोरुभयोर्मध्ये खापयित्वा रथोत्तमम् ॥२४॥ भीष्मद्रोग्पप्रमुखतः सर्वेषां च महीत्तिताम्॥ उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥२५॥

24-25.

संजय उवाच Sanjaya said:

भारत (descendant of king Bharata: Dhritarâshtra) Bhârata गुडाकेशेन by (the conqueror of Arjuna) Gudakesha एवं thus उक्तः told ह्यीकेशः Hrishikesha उभयोः of two सेनयोः armies मध्ये between भीष्मद्रोणप्रमुखतः in front of Bhishma and Drona च and सर्वेषां (in front) of all महीस्तां rulers of the earth रयोत्तमं best of chariots स्यापयित्वा having stationed पार्थ (son of Prithâ or Kunti: the name of Arjuna's mother, the first wife of Pându) Pârtha समवेतान gathered together एतान these कुरुन Kurus पश्य behold इति thus उवाच spoke.

Sanjaya said:

Commanded thus by Gudakesha, Hrishi-kesha, O Bharata, drove that grandest of chariots to a place between the two hosts, facing Bhishma, Drona and all the rulers of the earth, and then spoke thus, "Behold, O Pártha, all the Kurus gathered together!"

तत्रापश्यत्थितान्पार्थः पितृनय पितामहान्॥ श्राचार्यान्मातुलान्भातृन्पुत्रान्पौत्रान्सखींस्तथा॥ श्वरुपानसहरश्चेव सेनयोरुभयोरिष॥२६॥

I. 26

श्रय Then पार्य Pârtha तत्र there उभयो both श्रिष the सेनयोः of armies (मध्ये in the midst) स्थितान् stationed पितृन् uncles पितामहान् grandfathers. श्राचार्यान् teachers, मातुलान् maternal uncles, श्राह्मन् brothers (and cousins) पुत्रान् (his own and their) sons पौत्रान् and grandsons, तथा and सखीन् comrades, भशुरान् fathers-in-law सहदः च एव and friends as well श्रवश्यत् saw.

Then saw Partha stationed there in both the armies, grandfathers, fathers-in-law and uncles, brothers and cousins, his own and their sons

and grandsons, and comrades, teachers, and other friends as well.

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धुनविश्वतान्॥ कृपया परयाविष्टो विषीदिन्नदमन्नवीत्॥२०॥

I. 27

स He कौन्तय: the son of Kunti (Arjuna) अवस्थितान् stationed तान् those सर्वान् all बन्धून् kinsmen समिक्षिय having seen परया deep कृपया with compassion आविष्टः filled विषीदन् sorrowfully इदं thus अववीत् spoke.

Then he, the son of Kunti, seeing all those kinsmen stationed in their ranks, spoke thus sorrowfully, filled with deep compassion.

अर्जुन उवाच

दृष्टेमं स्वजनं कृष्ण युयुत्सुं समुपिस्थितम् ॥ सीदिन्ति मम गात्राणि मुखं च परिशुष्यित ॥२८॥ वेपथुश्च शरीरे मे रोमहर्षश्च जायते॥ गागडीवं स्रंसते हस्तात्त्वक्चैव परिदृह्यते॥२६॥

I. 28. 29.

ग्रर्जुन उवाच Arjuna said :

कृष्ण (the dark One: He who draws away all misery from His devotees) Krishna, समुपस्थितं present इमं these स्वजनं kinsmen युयुसुं desirous to fight दृष्ट्वा seeing मम my गात्राणि limbs सीदन्ति are failing मुखं च and mouth परिशुष्यित is parching च and में my गरिए in body वेपशु: shivering च and रोमहर्ष: horripilation जायते are taking place हस्तात् from (my) hand गागडीवं (my how) Gândiva संसते is slipping त्वक् च and (my) skin परिदश्यते is burning all over.

Arjuna Said:

Seeing, O Krishna, these my kinsmen gathered here, eager for fight, my limbs fail me, and my mouth is parched up. I shiver all over, and my hair stands on end. The bow Gàndiva slips from my hand, and my skin burns.

[Compassion overpowered him. Not that it was due to discrimination, but rather to the lack of this. He lost self-control—the first step into the waters of ignorance.]

न च राक्षोम्यवस्थातुं भ्रमतीव च मे मृनः॥ निमित्तानिच पश्यामि विपरीतानि केराव॥३०॥

I. 30.

केशव (the slayer of Keshi: Krishna) Keshava अवस्थातुं to stand न not च also शक्नोंमे I am able में my मन: mind च and अमित इव seems whirling विपरीतानि adverse निमित्तानि omens च and प्रयामि I see.

Neither, Oh Keshava, can I stand upright. My mind is in a whirl. And I see adverse omens.

न च श्रेयोऽनुपश्यामि हत्वा खजनमाहवे॥ न काङ्चे विजयं कृष्णा न च राज्यं सुखानि च ३१

I. 31.

कृष्ण Krishna ग्राहवे in battle स्वजनं own people हत्वा killing श्रेय: good च and न no ग्रनुपरयामि (I) do see विजयं victory एड्यं च and empire सुंखानि च and pleasures न not काङ्क्ते (I) desire.

Neither, Oh Krishna, do I see any good in killing these my own people in battle. desire neither victory nor empire, nor yet pleasure.

कि नो राज्येन गोविन्द कि भौगैर्जीवितेन वा॥ येषामर्थे काङ्कितं नो राज्यं भोगाः सुखानि च ॥३२॥ त इमेऽवस्थिता युद्धे प्राणांस्त्यक्तवा धनानि च॥ श्राचार्याः पितरः पुत्रास्तंथव च पितामहाः ॥३३॥ मातुलाः श्वशुराः पौत्राः श्यालाः संवन्धिनस्तथा ३४

I. 32-34.

मोविन्द (the presider over and knower of the senses: Krishna) Govinda येवां अर्थे for whose sake नः by us राज्यं empire भोगाः enjoyments सुखानि च and pleasures काङ्कितं desired आचार्याः teachers पितरः uncles पुत्राः sons तया एव च and also वितामहाः grandfathers मातुला: maternal uncles श्वद्वारा: fathers-in-law भौत्राः grandsons श्यालाः brothers-in-law तथा as well as संविध्यनः (other) relatives ने they इमे these प्राणान् life धनानि च and wealth त्यक्ता having renounced युद्धे in battle ऋवस्थिता stand, (ऋतः hence) नः our राज्येन kingdom कि for what purpose भोगै: pleasures वा and even जीवितेन life कि of what avail.

Of what avail is dominion to us, of what avail are pleasures and even life, if these, O Govinda! for whose sake it is desired that empire, enjoyment and pleasure should be ours, themselves stand here in battle, having renounced life and wealth-

Teachers, uncles, sons and also grandfathers,

fathers-in-law, grandsons, brothers-in-law, besides other kinsmen.

एतान्न हन्तुमिच्छामि झतोऽपि मधुसूदन॥ अपि त्रैलोक्यराज्यस्य हेतोः कि नु महोकृते ३५॥

• I. 35.

मधुनुदन् Slayer of Madhu (a demon) न्नतः श्रिष even if killed (by them) बेलोक्यराज्यस्य dominion over the three worlds (the earth, the intermediate and the celestial) हताः for the sake of श्रिष even हन्तुं to kill न not इच्छानि (I do) wish महीकृते for earth कि नु far less indeed.

Even though these were to kill me, O slayer of Madhu, I could not wish to kill them,—not even for the sake of dominion over the three worlds, how much less for the sake of the earth!

निहत्य धार्तराष्ट्राञ्चः का प्रीतिः स्याज्जनार्दन॥ पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः॥३६॥

I. 36.

जनार्दन (The Destroyer of the Asura Jana, or according to Sankara, He that is prayed to by all for prosperity and salvation: Krishna) Janárdana, धार्तराष्ट्रान् sons of Dhritarâshtra निहत्य killing नः ours का what प्रीतिः pleasure स्नात् would be एतान् these आततायिनः felons हत्वा by killing अस्मान् us पापम् sin एव surely आश्रयेत् would take hold.

What pleasure indeed could be ours, O Janàrdana, from killing these sons of Dhrita-

rashtra? Sin only could take hold on us by the slaying of these felons.

[Felons: Alatari, one who sets fire to the house of, administers poison to, falls upon with a sword on, steals the wealth land and wife of, one's enemy. Duryodhana did all this to the Pandava brothers. According to the Arthashastras, no sin is incurred by killing an atatavin, even if he be thoroughly versed in Vedanta. But Arjuna seems to árgue, "True, there may not be incurred the particular sin of slaying one's own kith and kin by killing the sons of Dhritarashtra inasmuch as they are atatayins, but then the general sin of killing is sure to take hold of us, for Dharma Shastra which is more authoritative than *Arthashástra* enjoins killing."

तस्मान्नाही वयं हन्तुं धार्तराष्ट्रान्खवान्धवान्॥ स्वजनं हि कथं हत्वा सुखिनः स्याम माधव॥३०॥

I. 37.

तसात् therefore स्ववान्धवान् our relatives धार्तराष्ट्रान् sons of Dhritarashtra वयं we हन्तुं to kill न not ग्रही: justified माधव Madhava हि for स्वजनं kinsmen हत्वा by killing क्यं how सुखिनः happy स्नाम could (we) be.

Therefore ought we not to kill our kindred, the sons of Dhritarashtra. For how could we, O Madhava gain happiness by the slaying of our own kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः॥ कलत्त्यकृतं दोषं मित्रद्रोहे च पातकम्॥३८॥ कथं न श्रेयमस्माभिः पापादस्मान्त्रिवर्तितुम्॥ कुलत्त्यकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३६॥

I. 38. 39.

यद्यपि Though लोभोपहतचेतसः with understanding overpowered by greed एते these कुलत्त्वकृतं due to decay of a family दोषं evil च and मित्रद्रोहे in hostility to friends पातकं sin न no पश्यन्ति see जनार्दन Janârdana कुलत्त्वकृतं due to decay of a family दोषं evil प्रपश्यद्भि clearly seeing ग्रसाभिः by us ग्रसात् पापात् from this sin निवर्तितं to turn away कयं why न त्रसं should not be learnt.

Though these, with understanding overpowered by greed, see no evil due to decay of of families, and no sin in hostility to friends, why should we, O Janàrdana, who see clearly the evil due to the decay of families, not turn away from this sin?

कुलत्त्ये प्रणाश्यन्ति कुलधर्माः सनातनाः॥ धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

I. 40.

कुलत्त्ये on the decay of a family सनातना: immemorial कुलधर्मा: family religious practices प्रग्रियन्ति disappear धर्मे नष्टे spirituality being destroyed कृत्स्नं the whole उत also कुलं family अधर्म: impiety अभिभवति overcomes.

On the decay of a family the immemorial religious rites of that family die out. On the destruction of spirituality, impiety further overwhelms the whole of the family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः॥ स्त्रीषु दुष्टासु वार्ष्णीय जायते वर्णसंकरः॥४१॥

I. 41.

कृष्ण Krishna ग्रथमभिभवात् from the prevalence of impliety कुलाश्चियः the women of the family प्रदुष्यन्ति become corrupt वाष्ट्रणीय (descendant of the Vrishni clan: Krishna) Vârshneya श्लीषु women दृष्टासु being corrupted वर्णसंकरः caste admixture जायते arises.

On the prevalence of impiety, O Krishna, the women of the family become corrupt; and women being corrupted, there arises, O Vàrshneya, intermingling of castes.

संकरो नरकायैव कुलझानां कुलस्य च ॥ पतन्ति पितरो होषां छप्तपिगडोदकिकयाः ॥४२॥

I. 42.

कुलख of the family संकर: admixture कुलग्नानां of the family-destroyers नरकाय for the hell एव indeed एषां their पितर: ancestors लुप्तपिराडोदककिया: deprived of the offerings of rice-ball and water पतन्ति fall.

Admixture of family indeed,—is for the hell of the destroyers of the family; their ancestors fall, deprived of the offerings of rice-ball and water.

[Verily, confusion of family is the hell of destroyers of family. (For then do) their own ancestors fall, deprived &c. This refers to the well-known Srâddha ceremony of the Hindus, the main principle of which consists in sending helpful thoughts to the deadrelations, as well as to all the occupants of *Pitri-loka* (a temporary abode, immediately after death) accompanied with, (to make the thoughts more forcible) concrete offerings. The poor are also fed to secure their good wishes.]

दाषेरेतैः कुलन्नानां वर्णसंकरकारकैः॥ उत्साद्यन्ते जातिधर्माः कुलधर्माश्चराःशथ्वताः॥४३॥

I. 43.

कुलग्नानां Of the family-destroyers वर्णसंकरकारकैः causing admixture of castes एतेः दोषैः by these misdeeds शाश्वताः immemorial जातिधर्माः caste religious practices कुलधर्माः च and family religious practices उत्साद्यन्ते are destroyed.

By these misdeeds of the destroyers of the family, bringing about confusion of castes, are the immemorial religious rites of the caste and the family destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन॥ नरके नियतं वासो भवतीत्यनुशुश्रम॥४४॥

I. 44

जनार्दन Janârdana उत्सन्नकुलधर्माणां मनुष्यानां of the men whose family religious practices are destroyed नियतं inevitably नरके in hell वास: dwelling भनति is इति thus अनुशुभुम have we heard.

We have heard, O Janàrdana, that inevitable is the dwelling in hell of those men in whose families religious practices have been destroyed.

अहो बत महत्पापं कर्तु व्यवसिता वयम्॥ यद्राज्यसुंखलोभेन हन्तुं खजनमुद्यताः॥४५॥

I. 45.

यत् that राज्यसुखलोभेन by the greed of pleasures of kingdom स्वजनं kinsmen हन्तुं to kill उद्यताः

prepared वयं we एतत् this महत् great पापं sin कर्तुं to do ड्यवसिता: resolved ग्रहोवत alas!

Alas, we are involved in a great sin, in that we are prepared to slay our kinsmen, from greed of the pleasures of a kingdom!

यदि मामप्रतीकारमगस्त्रं शस्त्रपागायः॥ धार्तराष्ट्रा रगो हन्युस्तन्मे च्लेमतरं भवेत्॥४६॥

I. 46.

ग्रमतीकारं unresisting ग्रशस्त्रं unarmed मां me शस्त्रपाण्यः weapons in hand धार्तराष्ट्राः sons of Dhritaráshtra रहे in the battle हन्युः should slay तत् that में my त्तेमतरं better भवेत् would be.

Verily, if the sons of Dhritaráshtra, weapons in hand, were to slay me, unresisting and unarmed, in the battle, that would be better for me.

संजय उवाच

एवमुक्तवाऽर्जुनः संख्ये रथोपस्य उपाविशत्॥ विसुज्य सशरं चापं शोकसंविग्नमानसः॥४७॥

I. 47.

संजय उवाच Sanjaya said:

श्रुज़नः Arjuna एवं thus उक्त्वा saying संख्ये in the battle संशरं with arrows चापं bow (named Gândiva) दिस्डय casting away शोकसंविग्नमानसः with a mind distressed with sorrow रयोपस्ये on the seat of the chariot उपाविशत sat down.

Sanjaya said:

Speaking thus in the midst of the battle-field,

Arjuna casting away his bow and arrows, sank down on the seat of his chariot, with his mind distressed with sorrow.

इति ऋर्जुनविषादयोगो नाम प्रथमोऽध्यायः॥१॥

The end of shapter first, designated THE GRIEF OF ARJUNA.

Srimad-Bhagavad-Gita.

॥ द्वितीयोऽध्यायः॥

SECOND CHAPTER

संजय उवाच॥

तं तथा क्रपयाविष्टमश्रुपूर्णाकुलेत्त्रणम् ॥ विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

II. I.

संजय उवाच Sanjaya said:

मधुसूदनः Madhusudana तथा thus कृपया with pity मानिष्टं overwhelmed ऋशुपूर्णाकुलेत्त्रणम् eyes dimmed with tears निषीदन्तं sorrowing तं him (Arjuna) इदं this नाक्यं word उनाच spoke.

To him who was thus overwhelmed with pity and sorrowing, and whose eyes were dimmed with tears, Madhusudana spoke these words:

[Overwhelmed with pity: not Arjuna, but Arjuna's feeling was master of the situation.]

श्रीभगवानुवाच॥ कुतस्वा कश्मलामिदं विषमे समुपिश्यतम्॥ अनार्यज्ञष्टमस्वर्ग्यमकीर्तिकरमर्ज्जन॥२॥

II. 2.

मीभगवान् उवाच The Blessed Lord said:

श्रज़िन Arjuna विषमे in (such a) strait कुत: whence इदं this अनार्यजुष्टं un-Arya-like (unworthy of a religious man) अस्वर्ये contrary to the attainment of heaven अकीर्तिकरं disgraceful कश्मलं dejection त्वा upon thee रामुपस्थितं comes.

The Biessed Lord said:

In such a strait, whence comes upon thee, O Arjuna, this dejection, un-Arya-like, disgraceful and contrary to the attainment of heaven?

[Mark with what contempt Krishna regards Arjuna's attitude of weakness masked by religious expression!]

क्रैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते॥ क्षुद्रं हृदयदौर्बव्यं त्यक्त्वोत्तिष्ठ परंतप॥३॥

II. 3.

पार्थ Son of Prithâ क्रेड्यं unmanliness मासा गमः do not get एतत् it त्वीय in thee न उपपद्यते ill becomes परंतप scorcher of foes चुद्रं mean हृदयदौर्वत्यं faint-heartedness त्यक्त्वा casting off उत्तिष्ठ arise.

Yield not to unmanliness, O son of Prithá! Ill doth it become thee. Cast off this mean faintheartedness and arise, O scorcher of thine enemies!

अर्जुन उवाच ॥ कथं भीष्ममहं संख्ये द्रोगां च मधुसूदन॥ इषुभिः प्रतियोत्स्यामि पूजाहीवरिसूदन॥४॥

II. 4.

ग्रर्जुन उवाच Arjuna said:

श्रारिसूद्न Destroyer of foes मधुसूद्न slayer of

Madhu ग्रहं I संख्ये in battle पूजाहीं worthy to be worshipped भीडमं Bhishma द्रोगं च and Drona इषुभिः with arrows क्यं how प्रतियोन्स्यामि shall fight against.

Arjuna said:

—But how can I, in battle, O slayer of Madhu, fight with arrows against Bhishma and Drona, who are rather worthy to be worshipped, O destroyer of foes!

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ॥ हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगानुधिरप्रदिग्धान् ॥५॥ II. 5.

महानुभावान् Great-souled गुरून् masters ग्रहत्वा instead of slaying हि surely इह लोके in this life भैक्षं bread of beggary ग्रापि even भोक्तं to eat श्रेषः better तु but गुरून् masters हत्वा killing इह in this world एव even ग्राप्यकामान् wealth and desires भोगान् enjoyments रिधिरप्रदिग्धान् stained with blood भुञ्जीय enjoy.

Surely it would be better even to eat the bread of beggary in this life than to slay these great-souled masters.

But if I kill them, even in this world, all my enjoyment of wealth and desires will be stained with blood.

i. e. even in this world I shall be in hell.]

न चैतद्विद्यः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः॥

यानेव हत्वा न जिजीविषाम-स्तेऽलस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

II. 6.

नः For us कतरत् which of the two गरीयः better न विद्यः I know not यहा whether जयम we should conquer यदि वा or that नः us जयेयुः they should conquer यान् whom एव very इत्वा after slaying न जिजीविषामः we should not care to live ते those धार्तराष्ट्राः sons of Dhritarâshtra प्रमुखे in front अवस्थिताः stand.

And indeed I can scarcely tell which will be better, that they should conquer us, or that we should conquer them. The very sons of Dhritaràshtra,—after slaying whom we should not care to live,—stand facing us.

कार्पगयदोषोपहृतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः॥ यच्छ्रेयः स्यान्निश्चितं ब्रुहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥७॥

II. 7.

कार्षस्यदोषोपहतस्वभावः With (my Kshatriya) nature overpowered by the taint of weak commiseration अर्मसंमूढचेताः with a mind in confusion about Dharma (Duty) त्वां thee पृच्छामि I ask मे for me यत् which श्रेयः good स्यात् is तत् that निश्चितं decidedly ब्रुहि say. स्त्रहं I ते thy शिष्यः disciple त्वा Thee प्रपन्नं taken refuge मां me शाधि instruct.

With my nature overpowered by weak commiseration, with a mind in confusion about

duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.

[Dharma is the ness, the law of the inmost constitution of a thing. The primary meaning of dharma is not virtue or religion, but only its secondary significance. Fighting in a just cause is the religious duty or dharma of a Kshatriya, while the same is a sin to a Brâhmana, because it is contrary to the law of his being. Working out one's Karma according to the law of one's own being is therefore the dharma or religion or way to salvation of an individual. The cloud of Karma hides the Self-Sun from the view. The means which exhaust this cloud without adding to it and thus help in one's Self-restoration is one's dharma.

Thy disciple: Until this declaration has been made, the Master may not give the highest knowledge. 1

निह प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषगामिन्द्रियागाम्॥ **अवाप्य भूमावसपलमृदं**

राज्यं सुरागामि चाधिपत्यम्॥८॥

II. 8.

भूमी In the earth असपत्नं unrivalled ऋदं flourishing. संज्यं dominion सुरागाम् over the gods आपि even ग्राधिपत्यं mastery च and ग्रवाप्य obtaining यत that मम my इन्द्रियाएं। of the senses उच्छोष्एं blasting. शोकं sorrow ग्रपनुद्यात् should remove न हि प्रपश्यामि I do not see.

I do not see anything to remove this sorrow which blasts my senses, even were I

to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods.

संजय उवाच॥

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः॥ न योत्स्य इति ग्पेविन्दमुक्तवा तूष्णीं वभूव ह ॥६॥

II. g.

संजय उवाच Sanjaya said :

परंतपः The scorcher of foes गुडाकेशः Gudâkesha, the conqueror of sleep (Arjuna) ह्याकेशं to Hrishikesha एवं thus उक्त्वा having spoken न यातस्य I shall not fight इति this गोविन्दं to Govinda उद्भन्दा saying तृष्णीं silent वभूव ह became.

Sanjaya said:

Having spoken thus to the Lord of the Senses, Gudákesha the scorcher of foes said, "I shall not fight O Govinda!" and became silent.

[The object of Sanjaya in using these names is to remind Dhritarashtra—who may naturally be a little elated at the prospect of Arjuna's not fighting, that this is only a temporary weakness, by the presence of the Lord of the Senses all ignorance must eventually be dispelled. Arjuna's own nature also is devoid of darkness. Is he not the conqueror of sleep, and the terror of foes?

तम्वाच हपीकेशः प्रहसन्निव भारत॥ सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥१०॥

II.

भारत Descendant of King Bharata (after whom India is called Bhârata-Varsa) Bhárata (Dhrita-

râshtra) हृषीकेश: Hrishikesha प्रहसन् smiling इव as if उभयोः of the two सनयोः armies मध्ये in the midst विषीदन्तं sorrowing तं to him इदं वचः this word उवाच spoke.

To him who was sorrowing in the midst of the two armies, Hrishikesha, as if smiling, O descendant of Bharata! spoke these words.

[Smiling—to drown Arjuna in the ocean of shame. Krishna's smile at Arjuna's sorrow is like the lightning that plays over the black monsoon cloud. The rain bursts forth, and the thirsty earth is saturated. It is the smile of the coming illumination.]

श्रीभगवानुवाच॥ अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे॥ गतासूनगतास्ं अ नानुशोचन्ति परिडताः ॥११॥ II. II.

श्रीभगवान् उवाच The Blessed Lord said:

त्वं Thou अशोच्यान् those who should not be mourned for अन्दर्शोचः hast been mourning प्रज्ञा-वादान् words of wisdom भाषसे thou speakest च but परिडताः the wise गतास्न् the dead ग्रगतासून् the living च and न अनुशोचिन्त grieve not.

The Blessed Lord said:

Thou hast been mourning for them who should not be mourned for. Yet thou speakest words of wisdom. The (truly) wise grieve neither for the living nor the dead.

[Words of wisdom: Vide I. 35-44.]

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः॥ न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

II. 12.

ग्रहं I जातु ever न तु ग्रासं did not exist (इति) न एव not indeed त्वं thou (न ग्रासी: did not exist) न not इमे these जनाधिपा: kings (न ग्रासन् did not exist) न not ग्रतः परं hereafter सर्वे all वयं we न not भविष्यामः shall exist च also न not.

It is not that I have never existed, nor thou, nor these kings. Nor is it that we shall cease to exist in the future.

[Of course Krishna here does not mean that the body is immortal, but refers to the true Self, behind all bodies.]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा॥ तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्याति॥१३॥

II. 13.

यथा As देहिनः of the embodied (Soul) अस्मिन् देहें in this body कौमारं childhood यौवनं youth जरा old age तथा so also देहान्तरप्राप्तिः the attaining of another body तत्र thereat धीरः the calm soul न मुह्यति is not deluded.

As are childhood, youth, and old age, in this body, to the embodied soul, so also is the attaining of another body. Calm souls are not deluded thereat.

[According to this, the continuity of the ego is no more interrupted by death than by the passing of childhood into youth and youth into old age in this body.

Calm souls. Those who have become calm by self-realisation.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः॥

आगमापायिनोऽनित्यास्तांस्तितित्तस्य भारत ॥१४॥

II. 14.

कौन्तेय son of Kunti मात्रास्पर्शाः contacts of senses with their objects त indeed शीतोब्णसुखदुःखदाः producers of (the notions of) cold and heat, pleasure and pain आगमापाधिन: with beginning and end अनित्याः impermanent भारत Bhârata तान् them तितिन्तस्व bear with.

Notions of heat and cold, of pain and pleasure, are born, O son of Kunti, only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently, O descendant of Bharata.

They have a beginning and an end: as distinguished from the Permanent Self. The more one is able to identify oneself with the Permanent Self, the more one is affected by the agreeable and disagreeable conditions of life.

Impermanent in their nature: That is, the same object which gives pleasure at one moment gives pain at another, and so on. 7

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्घभ ॥ समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

II. 15.

पुरुष्पंभ Bull (i. e. chief) among men एते these समदुः खसुखं same in pain and pleasure धीरं calm यं that पुरुषं (lit. dweller in the body) man, न व्यथयन्ति afflict not स he हि surely अमृतत्वाय for immortality कृत्पते is fitted.

That calm man who is the same in pain

and pleasure, whom these cannot disturb. alone is able, O great amongst men, to attain to immortality.

[Thus perfect sameness amidst the 'ills' of life means full and unbroken consciousness of our oneness with the Immortal Self. Thus is immortality attained.

नासतो विद्यते भावो नाभावो विद्यते सतः॥ उभयोरपि दृष्टोऽन्तस्त्वनयोस्तस्वद्शिभिः॥१६॥

ग्रसतः Of the unreal भावः existence न विद्यते is not सतः of the real ग्रंभावः non-existence न विद्यते is not तस्वदर्शिभि: by the knowers of the Truth उभयोः of these two अन्तः the final truth दृष्टः seen.

The Unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these.

[Unreal: Real: The determination of the nature of the Real is the quest of all philosophy. Sri Krishna here states that a thing which never remains the same for any given period is unreal, and that the Real on the other hand is always the same. The whole of the phenomenal world therefore, must be unreal, because in it no one state endures even an infinitesimal division of time. And that which takes note of this incessant change, and is therefore itself changeless,—the Atman, Consciousness,—is the Real.

अविनाशि तु तद्धि येन सर्विमिदं ततम्॥ विनाशमव्ययस्यास्य न कश्चित्कर्तुमहिति ॥१७॥

II. 17.

येन By which इदं this सर्वे all ततं is pervaded तत

that अविनाशि indestructible तु विद्धि know for certain काश्चित् one ग्रस्य ग्रन्थयस्य of this inmutable विनाशं elestruction कर्तु to do न अहीत is not able.

That by which all this is pervaded,—That know for certain to be indestructible. has the power to destroy this Immutable.

[That by which all this is pervaded, i. e. that pervades all this as the Witness.]

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिशाः॥ अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥१८॥

नित्यस्य Of the ever-changeless, ग्रनाशिन: of the indestructible अअमेयस्य of the illimitable शरीरिणः of the Indweller इमे these देहा: bodies अन्तवन्तः having an end उन्ता: are said भारत Bhârata तस्मात therefore युध्यस्व fight.

Of this indwelling Self,-the Ever-changeless, the indestructible, the Illimitable,—these bodies are said to have an end. Fight therefore, O descendant of Bharata.

[Arjuna's grief which deters him from his duty of fighting against the Kauravas is born ignorance as to the true nature of the Soul. Hence Sri Bhagavân's strong and repeated attempts to illumine him on the subject.

य एनं वेचि हन्तारं यश्चैनं मन्यते हतम्॥ उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥१६॥

II. 19.

यः Who एनं this (Self) हन्तारं slayer वेति knows यः च and who एनं this इतं slain मन्यते thinks उभी both तौ these न not विजानीतः know अयं this (Self) न not हन्ति slays न not हन्यते is slain.

He who takes the Self to be the slayer, he who takes It to be the slain, neither of these knows. It does not slay, nor is It slain.

[Cf. Katha Up. I. ii. 19—20.]

न जायते भ्रियते वा कदाचिन्नायं भृत्वा भविता वा न भृयः॥ अजो नित्यः शाश्वतोऽयं पुरागो न हन्यते हन्यमाने शरीरे॥२०॥

II. 20.

श्रयं This (Self) कदाचित् ever न not जायते is born वा or भ्रियंत dies दा or न भूत्वा not having been भूयः again भिंद्या comes into being (इति) न (it is) not. (Another paraphrase) वा or भूत्वा having been भूयः again न भिंदता ceases to be (इति) न (it is) not. श्रजः unborn नित्यः eternal शाश्वतः changeless पुराणः everitself श्रयं this (Self) शरीरे the body इन्यमाने being killed न not इन्यते is killed.

This is never born, nor does It die. It is not that not having been It again comes into being. (Or according to another view: It is not that having been It again ceases to be). This is unborn, eternal, changeless, ever-itself. It is not killed when the body is killed.

[This sloka refers in the sense of denial to the six kinds of modification inherent in matter: subsistence, birth, growth, transformation, decay, death.]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्॥

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥ II. 21.

पार्थ Pârtha च: who एनं this (Self) अविनाशिनं indestructible नित्यं changeless ग्रजं unborn ग्रव्ययं immutable वेद knows स that पुरुष: person कथं how कं whom हन्ति kills कं whom घातयति causes to slav.

He that knows This to be indestructible, changeless, without birth, and immutable, how is he, O son of Prithà, to slay or cause the slaying of another?

[How is he to slay?—referring to Arjuna. To cause the slaying—referring to Krishna's own part.]

वासांसि जीगानि यथा विहाय नवानि गृह्णाति नरोऽपराणि॥ तथा शरीराणि विहाय जीर्गा-न्यन्यानि संयाति नवानि देही॥२२॥

II. 22.

नरः a man यथा as जीर्णाणि worn-out वासांसि clothes विहाय casting off अपराणि others नवानि new गृह्णात takes तथा so देही the embodied जीगानि wornout शरीराणि bodies विहास casting off अन्यानि others नवानि new संयाति enters.

Even as man casts off worn-out clothes, and puts on others which are new, so the embodied casts off worn-out bodies, and enters into others which are new.

[As one only puts off the old, when one already possesses the new garment, so the embodied is already entering a new body in the act of leaving

this. The Upanishad compares this to the movement of a leech, which has already established a new foothold before leaving the old.]

नैनं क्रिन्दन्ति शस्त्राणि नैनं दहति पावकः॥ न चैनं क्रेदयन्त्यापो न शोषयति मारुतः॥२३॥

II. 23.

शस्त्राणि weapons एनं this (Self) न हिन्दिन्त cut not पावकः fire एनं this न दहित burns not आपः waters एनं this न हिन्दिन्त wet not च and मारुतः wind न शोषयित dries not.

This (Self), weapons cut not; This, five burns not; This, water wets not; and This, wind dries not.

अच्छेद्योऽयम्दाह्योऽयमक्केद्योऽशोष्य एव च॥ नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥ ॥. 24.

त्रयं This (Self) अच्छिद्यः cannot be cut अयं this अदाह्यः cannot be burnt अक्रेद्धः cannot be wetted अशोष्यः च एव and cannot also be dried अयं this नियः changeless सर्वगतः all-pervading स्थागुः unmoving अचलः immovable सनातनः eternal.

This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is Eternal.

अव्यक्तोऽयंमचिन्त्योऽयमविकार्योऽयमुच्यते॥ तस्मादेवं विदित्वैनं नानुशोचितुमईसि॥२५॥

II. 25.

श्रयं This (Self) ग्रव्यक्तः unmanifested ग्रयं this श्रविकार्यः unthinkable ग्रयं this श्रविकार्यः unchangeable

उच्यते is said तसात् therefore एवं thus एनं this विदिला knowing अनुशोचितुं to mourn न अहिंस oughtest not.

This (Self) is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing This to be such, thou oughtest not to mourn.

[The Self is infinite and partless, so can be neither subject nor object of any action.]

अय चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ॥ तथापि त्वं महावाहो नैनं शोचितुमहिसि ॥२६॥

II. 26.

श्रय च But if एनं this (Self) नित्यजातं constantly born नित्यं constantly वा or मृतं dead मन्यसे thinkest तथापि even then महावाहो Mighty-armed, त्वं thou एनं this शोचितुं to mourn न ग्रहंसि oughtest not.

But if thou shouldst take This to have constant birth and death, even in that case, O mighty-armed, thou oughtest not to mourn for This.

[Krishna here, for the sake of argument, takes up the materialistic supposition, and shows, that even if the Self were impermanent, sorrow ought to be destroyed, since in that case there would be no hereafter, no sin, and no hell.]

जातस्य हि ध्रवो मृत्युर्ध्रवं जन्म मृतस्य च ॥ तस्मादपरिहार्येऽर्थे न त्वं शोचितुमहिसि ॥२७॥

II. 27.

हि For जातस्य of that which is born मृत्युः death भ्रुवः certain मृतस्य च and of that which is dead जन्म birth भ्रुवं certain तसात् therefore ग्रंपरिहार्थे ग्रंथे in

an unavoidable matter शोचितुं to grieve न अर्हसि oughtest not.

Of that which is born, death is certain, of that which is dead, birth is certain. Over the unavoidable, therefore, thou oughtest not to grieve.

[This sloka concerns only those who are not yet free. So long as there is desire, birth and death are inevitable.

Therefore thou oughlest not to grieve: Since you cannot control the inevitable and preserve the bodies of your relations, work out your own Karma and go beyond both birth and death.]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत॥ अव्यक्तनिधनान्येव तत्र का परिदेवना॥२८॥

II. 28,

भारत Bharata भूतानि beings ग्रन्थक्तादीनि unmanifested in the beginning न्यक्तमध्यानि manifested in the middle-state ग्रन्थक्तिभिनानि एव unmanifested again in the end तत्र there का what परिदेवना grief.

All beings are unmanifested in their beginning, O Bhârata, manifested in their middlestate and unmanifested again in their end. What is there then to grieve about?

[Beings: In their relationships as sons and friends, who are mere combinations of material elements, correlated as causes and effects.

The idea here is that that which has no existence in the beginning and the end, must be merely illusory in the interim, and should not therefore be allowed to have any influence upon the mind.

माश्चर्यवत्पश्यति कश्चिदेन-माश्चर्यवद्वदति तथैव चान्यः॥

माश्चर्यवचैनमन्यः शृगोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥२६॥

II. 29.

कश्चित Some one एनं this (Self) ग्राश्चर्यनत् as a wonder प्रयति looks upon तथा एन च and so also ग्रन्थः another ग्राश्चर्यनत् as a wonder नदित speaks ग्रन्थः च another again एनं this ग्राश्चर्यनत् as a wonder श्र्योति hears कश्चित् च and yet another श्रुचा ग्रापे though hearing एनं this न एन नद knows not at all.

Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all.

[The sloka may also be interpreted in the sense that those who see, hear and speak of the Self are wonderful men, because their number is so few. It is not therefore remarkable that you should mourn, because the Atman is so difficult to comprehend.]

देही नित्यमवध्योऽयं देहे सर्वस्य भारत॥ तस्मात्सर्वासि भूतानि न त्वं शोचितुमहीस॥३०॥

II. 30.

भारत Bhârata मुद्यं this देही Indweller सर्वस्य of all देहे in the body नित्यं ever ग्रवध्यः indestructible तसात् therefore त्वं thou सर्वाणि all भूतानि beings शोचितं to mourn न ग्रहंसि oughtest not.

This, the Indweller in the bodies of all, is ever indestructible, O descendant of Bharata. Wherefore thou oughtest not to mourn for any creature.

[Krishna here returns to His own point of view.]

खधममिप चावेश्य न विकम्पितुमर्हसि ॥ धम्याद्धि युद्धाच्छ्रेयोऽन्यत्त्वत्रियस्य न विद्यते ॥३१॥

II. 31.

स्वधमें Own Dharma ग्रापि च and also ग्रवेक्ष्य looking at न not विकम्पितुं to waver ग्रहीस oughtest हि for ध्रम्यात् युद्धात् than a righteous war ज्ञात्रियस्य of a Kshatriya ग्रन्थत् any other श्रेयः higher न विद्यते exists not.

Looking at thine own Dharma, also, thou oughtest not to waver, for there is nothing higher for a Kshatriya than a righteous war.

[That is to say, it is the duty of a Kshatriya to fight in the interest of his country, people and religion.]

यहच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ॥ सुखिनः चित्रयाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥ ॥. 32.

पार्थ Pârtha यहच्छया of itself उपपन्नं come अपावृतं opened स्वर्गद्वारं the gate of heaven ईहशं such युद्धं battle सुखिन: happy द्वित्रयाः Kshatriyas च verily लभन्ते gain.

Fortunate certainly are the Kshatriyas, O son of Prithâ, who are called to fight in such a battle, that comes unsought as an open gate to heaven.

अय चेत्विमिमं धर्म्य संग्रामं न करिष्यसि॥ ततः स्वधमं कीर्ति च हित्वा पापमवाप्स्यसि॥३३॥

II. 33.

श्रय चेत् But if त्वं thou इमं this धर्म्य righteous संमामं warfare न करिष्यसि wouldst not do ततः then

स्वधर्म own Dharma कीति च and honour हिला forfeiting पापं sin ग्रवाप्स्यसि shalt incur?

But if thou refusest to engage in this righteous warfare, then, forfeiting thine own Dharma and honour, thou shalt incur sin.

अकीर्ति चापि भूतानि कथयिष्यहित तेऽव्ययाम् ॥ संभावितस्य चाकीर्तिभरणादितिरिच्यते ॥३४॥

II. 34.

त्रिष च And also भूतानि beings ते of thee ग्रन्थयां everlasting अकीर्ति dishonour कयिस्यन्ति will tell संभावितस्य of the honoured अकीर्तिः dishonour मरणात than death च surely श्रतिरिच्यते exceeds.

The world also will ever hold thee in reprobation. To the honoured, disrepute is surely worse than death.

[The present argument,—slokas 33-36,—assumes that the cause in hand is already proved to be the right. Hence it could only be from cowardice that Arjuna could abandon it. Even a hero may be weakened by the stirring of his deepest emotions.]

भयाद्रगादुपरतं मंस्यन्ते त्वां महारथाः॥ येषां च त्वं वहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

II. 35.

महार्याः च And the great chariot-warriors त्वां thee भयात् from fear रणात् from battle उपरतं withdrawn मंस्यन्ते will regard येषां of those त्वं thou बहुमतः muchthought-of भून्वा having been लाघवं lightness वास्यसि wilt receive.

The great chariot-warriors* will believe that

^{*} Vide commentary I. 6.

thou hast withdrawn from the battle through fear. And thou wilt be lightly esteemed by them who have thought much of thee.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः॥ निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

II. 36.

तव Thine ग्राहिताः च enemies also तव thy सामर्थं prowess निन्दन्तः cavilling वहून् many ग्रवाच्यवादान् unutterable things विद्धान्त will say ततः than this दुःखतरं more painful नु कि what (could be).

Thine enemies also, cavilling at thy great prowess, will say of thee things that are not to be uttered. What could be more intolerable than this?

हतो वा प्राप्स्यसि खर्गे जित्वा वा भोक्ष्यसे महीम् तस्मादुर्विष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

II. 37.

हतः Slain का स्वर्गे heaven प्राप्त्यसि gainest जिल्बा conquering वा महीं earth भोक्ष्यसे enjoyest तस्मात् therefore कौन्तेय son of Kunti युद्धाय for fight कृतनिश्रयः resolved उच्छि arise.

Dying thou gainest heaven; conquering thou enjoyest the earth. Therefore, O son of Kunti, arise, resolved to fight.

सुखदुः खे समे कृत्वा लाभालाभौ जयाजयौ॥ ततो युद्धाय युज्यस्व नैवं पापमवाष्स्यसि ॥३८॥

II. 38.

सुखदु:खे pain and pleasure समे the same कृत्या having made सामालामी gain and loss जयाजयी conquest and defeat ततः then युद्धाय for battle युद्धाय for battle युद्धाय be ready एवं thus पापं sin न not अवान्स्यसि shalt incur.

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.

[It is always the desire for one of the pairs of the opposites that binds. When an act is done without attachment either for itself or its fruit, then Karma can be worked out without adding to its store, and this leads to Freedom.]

एषा तेऽभिहिता सांख्ये बुद्धियोंगे तिवमां ऋणु॥ बुद्धा युक्तो यया पार्थ कर्मवन्धं प्रहास्यिस ॥३६॥

II. 39.

सांख्ये In regard to Self-realisation एवा this बुद्धिः wisdom ते to thee अभिहिता declared योगे तु but in regard to Yoga इमां it शृशु hear पार्थ Pârtha यया with which बुद्ध्या teaching युक्तः united कर्मवन्धं bondage of Karma प्रहास्यसि shalt break through.

The wisdom of Self-realisation has been declared unto thee. Hearken thou now to Yoga, following which, O son of Pritha, thou shalt break through the bonds of Karma.

[Yoga: -Karma Yoga, or that plan of conduct which secures the working out of past Karma; non-accumulation of new; and the striving for Self-realisation with the whole of the will. In this discipline, one's sole object in life is Self-realisation; hence no importance is attached to anything else. Thus all actions are performed without attachment, or care for results. So no new Karma is made: only the already accumulated is exhausted. And

at the same time, the whole will is left free to devote itself to the achievement of Self-realisation alone.

In the preceding slokas, 11—25, Krishna had given the point of view of the highest knowledge, the ancient *Brahmajnana*. In the 26th and 27th we have a purely materialistic stand-point. Slokas, 28 to 37, give the attitude of a man of the world. In the 38th we have an anticipation of the Yoga. And in what is to follow, we have Sri Krishna's own contribution to the philosophy of life.]

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते॥ स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥४०॥

II. 40.

इह In this ग्रभिकमनाशः waste of attempt न ग्रस्ति is not प्रत्यवायः (च and) production of contrary results न विद्यते exists not ग्रस्य धर्मस्य of this Dharma स्वल्पं very little ग्रिष even महतः भयात् from great terror नायते protects.

In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror.

[Waste of the unfinished attempt: A religious rite or ceremony, performed for a definite object, if left uncompleted, is wasted, like a house unroofed which is neither serviceable nor enduring. In Karma Yoga, however, that is, action and worship performed without desire, this law does not apply, for every effort results in immediate purification of the heart. Production of contrary results: In worship for an object, any imperfection in the process produces positive loss instead of gain. So in cases of sickness, the non-use of the right medicine results in death. The great terror: Being caught in the wheel of birth and death.]

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन॥ बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसीयिनाम्॥४१॥

II. 41.

कुरुनन्दन Son of Kuru इह in this ज्यवसायात्मिका set एका single (एव only) बुद्धिः determination ग्रज्यवसा- यिनां of the undecided बुद्धयः purposes वहुशाखाः many-branching च and ग्रनन्ताः innumerable.

In this, O son of Kuru, there is set determination towards one goal. The purposes of the undecided are innumerable and many-branching.

[In Karma Yoga, the one goal is Self-realisation. The undecided (that is, about the highest), naturally devote themselves to lower ideals, no one of which can satisfy. Thus they pass from plan to plan.]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः॥ वेदवादरताः पार्थ नान्यदस्तीतिवादिनः॥४२॥ कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्॥ कियाविशेषबहुलां भोगैश्वर्यगति प्रति॥४३॥ भोगेश्वर्यप्रसक्तानां तयापहृतचेतसाम्॥ व्यवसायात्मिका बुद्धिः समाधौन विधीयते॥४४॥

II. 42. 43. 44.

पार्य O Pârtha अविपश्चितः the unwise वेदवादरताः satisfied with the panegyric statements of the Vedas अन्यत् anything else न अस्ति does not exist इति this वादिनः declaring कामात्मानः full of desires स्वर्गपराः with heaven as their highest goal याम् which इमां this (well-known) पुष्पितां flowery जन्मकर्मफल-

प्रदाम् leading to (new) births as the result of their works भौगेश्वर्यगितिं प्रति for the attainment of pleasure and power क्रियाविशेषवहुलां exuberant with various specific actions वाचं word प्रवदन्ति expatiate upon भोगेश्वर्यप्रसन्तानां of (people) deeply attached to pleasure and power तया by that अपहतचेतसां with their discrimination stolen away व्यवसायान्मिका set बुद्धि determination समाधी in the mind न विधीयते is not formed.

O Pârtha, no set determination is formed in the minds of those that are deeply attached to pleasure and power, and whose discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, being perfectly satisfied with the panegyric words of the Vedas, declare that there is nothing else. Their (flowery) words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire).

[Samadhi has been rendered into mind in the above. The generally accepted significance of the term (absorption in God-consciousness produced by deep meditation) would give an equally consistent and happy meaning: Persons attached to pleasure and power cannot have perfect steadiness of mind in divine meditation.

Panegyric words of the Vedas: The Karma Kanda or the sacrificial portion of the Vedas which lays down specific rules for specific actions and their fruits. Nothing else: Beyond the heavenly enjoyments procurable by the sacrificial rites of the Vedas.

त्रेगुरायविषया वेदा निस्त्रेगुरायो भवार्जुन ॥ निर्द्धन्द्वो नित्यसत्त्वस्थो निर्योगद्धेम आत्मवान् ॥४५॥

II. 45.

वेदाः The Vedas त्रैगुग्यविषयाः deal with the three Gunas ऋजुन Arjuna (त्वं thou) निस्त्रेगुग्यः free from the triad of Gunas भव be निर्दृन्दः free from the pairs of opposites नित्यसस्यः ever balanced निर्योगत्तेमः free from getting and keeping आत्मवान् established in the Self.

The Vedas deal with the three Gunas. Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, everbalanced, free from (the thought of) getting and keeping, and established in the Self.

[The Vedas deal with: That is to say, the Vedas treat of relativity. Pairs of opposites: Dvanda, all correlated ideas and sensations, e. g., good and bad, pleasure and pain, heat and cold, light and darkness etc.

Guna is a technical term of the Sankhya philosophy: also used in the same sense by the Vedanta. Prakriti or Nature is constituted of three Gunas; Sattva (equilibrium), Rajas (attraction), Tamas (inertia). Prakriti is the three Gunas, not that she has them. Guna is wrongly translated as quality; it is substance as well as quality, matter and force. Wherever there is name and form, there is Guna. Guna also means a rope, that which binds.]

यावानर्थ उदपाने सर्वतः संप्रुतोदके॥ विज्ञानतः॥४६॥

II. 46.

सर्वतः everywhere संयुतादके being flooded उदपान

in a reservoir यावान् as much अर्थः use विज्ञानतः of the knowing ब्रीह्मणस्य Brâhmana सर्वेषु in all देदेषु the Vedas तावान् so much (use).

To the Brahmana who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere.

[A man possessed of Self-knowledge has no need whatever of the Vedas. This does not, however, mean that the Vedas are useless; only to the knower of Brahman they have no value, as the transient pleasures derivable from them are comprehended in the infinite bliss of Self-knowledge.]

कर्मग्येवाधिकारस्ते मा फलेषु कदाचन॥ मा कर्मफलहेतुर्भूमी ते सङ्गोऽस्त्वकर्मिशा ॥४७॥

II. 47.

कर्माण In work एव only ते thy अधिकारः right कदाचन ever फलेषु in fruits मा not कर्मफलहेतुः the producer of the results of acts मा भूः shouldst not be अकर्मणि in inaction ते thy सङ्गः attachment मा not ऋस्तु let be.

Thy right is to work only; but never to the fruits thereof. Be thou not the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction.

[Be thou not the producer &c. That is, do not work with any desire for results, for actions produce fruits or bondage only if they are performed with desire.

Karma primarily means action, but a much profounder meaning has come to be attached to this word. It means the destiny forged by one in one's past incarnation or present; the store of

tendencies, impulses, characteristics, and habits laid by, which determines the future embodiment, environment and the whole of one's organisation.

Another meaning of Karma often used in reference to one's caste or position in life, is duty, the course of conduct which one ought to follow in pursuance of the tendencies which one acquired in one's past, with a view to work them out and regain the pristine purity of the Self.]

योगस्यः कुरु कर्मागि सङ्गं त्यक्त्वा धनंजय॥ सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥४८॥

II. 48.

धनंजय Dhananjaya योगस्यः steadfast in Yoga सङ्ग attachment त्यक्त्वा abandoning सिद्ध्यसिद्ध्योः in regard to success and failure समः the same भूत्वा being कर्माणि actions कुर perform समत्वं evenness of mind (in regard to success and failure) योगः Yoga उच्यते is called.

Being steadfast in Yoga, O Dhananjaya, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga.

दूरेण हावरं कर्म बुद्धियोगाद्धनंजय॥ बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥४६॥

II. 49.

धनंजय Dhananjaya हि as बुद्धियोगात् than work performed with the mind undisturbed by thoughts of results दूरेण by far कर्म work ग्रवरं inferior बुद्धी in evenness of mind शर्णं refuge ग्रन्बिच्छ seek फबहेतवः seekers after results कृपणाः wretched.

Work (with desire) is verily far inferior to that performed with the mind undisturbed by thoughts of results. O Dhananjaya, seek refuge in this evenness of mind. Wretched are they who act for results.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ॥ तस्माद्योगाय युज्यस्व योगः कर्मसु कौरालम् ॥५०॥

II. 50.

बुद्धियुक्तः Endued with evenness of mind इह in this (life) उमे both सुकृतदुष्कृते virtue and vice जहाति casts off तसात् therefore योगाय to Yoga युज्यस्व devote thyself योगः Yoga कमसु in work कोशलं dexterity.

Endued with this evenness of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore, to this Yoga. It is the very dexterity of work.

[Alike from vice and virtue: A follower of Karma Yoga can have no personal motive for any action. Our action without motive becomes colourless, loses its character of vice or virtue.

Dexterity of work: It is the nature of work to produce bondage. Karma Yoga is the dexterity of work because it not only robs work of its power to bind, but also transforms it into an efficient means of freedom.]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीिषगाः॥ जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥५१॥

II. 51.

बुद्धियुक्ताः Possessed of evenness of mind मनीषियाः the wise कर्मजं फलं fruit of action त्यक्त्वा abandoning जन्मवन्धविनिर्मुक्ताः freed from the fetters of birth अनामयं beyond evil पदं state हि verily गच्छन्ति go.

The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed forever from the fetters of birth, go to that state which is beyond all evil.

यदा ते मोहकितलं बुद्धिव्यतितरिष्यति॥ तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

II. 52.

यदा When ते thy बुद्धिः intellect मोहकलिलं taint of illusion व्यतितरिष्यति crosses beyond तदा then श्रोतव्यस्य of what is to be heard श्रुतस्य च and of what is heard निर्वेदं indifference गन्ता ग्रांस thou shalt attain.

When thy intellect crosses beyond the taint of illusion, then shalt thou attain to indifference, regarding things heard and yet to be heard.

[The taint of illusion: the identifying of the Self with the non-Self, the ego.]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ॥ समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

II. 53.

यदा When ते thy श्रुतिविप्रतिपन्ना tossed about by the conflict of opinions बुद्धिः intellect ग्रुचला firmly established समाधी in the Self स्यास्त्रति will be तदा then योगं Self-realisation ग्रुवाप्स्रसि shalt attain.

When thy intellect,—tossed about by the conflict of opinions—has become firmly established in the Self, then thou shalt attain Self-realisation.

अर्जुन उवाच॥

खितप्रज्ञस्य को भाषा समाधिखस्य केशव॥ खितधीः कि प्रभाषत कि्मासीत व्रजेत किम्॥५४॥

II. 34.

श्रर्जुन उवाच Arjuna said:

क्शव Keshava स्थितप्रज्ञस्य of the (man of) steady wisdom समाधिस्थस्य of the (man) merged in Samadh जा what भाषा description स्थितधीः (the man of) steady wisdom कि what प्रभाषेत speaks कि what (how) आसीत sits कि what (how) ब्रज्जित walks.

Arjuna said:

What, O Keshava, is the description of the man of steady wisdom, merged in Samadhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk?

[Arjuna is asking (1) what is the state of the mind of the man of realisation when in Samādhi, and (2) how is its influence shown in his conduct when out of it?

Steady zvisdom: Settled conviction of one's identity with Brahman gained by direct realisation].

श्रीभगवानुवाच॥

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ॥ आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

II. 55.

श्रीभगवान् उवाच The Blessed Lord said:

पार्थ Pârtha यदा when सर्वान् all मनागतान् of the mind कामान् desires प्रजहाति casts off ग्रात्मनि एव in the Self alone ग्रात्मना by the Self तुष्ट: satisfied

तदा then स्थितप्रज्ञः of steady wisdom उच्यते is said.

The Blessed Lord said:

When a man, completely casts away, O Parthal all the desires of the mind, satisfied in the Self alone by the Self, then, is he said to be one of steady wisdom.

[This answers the first part of Arjuna's question].

दुः खेष्वनुद्धिग्नमनाः सुखेषु विगतस्पृहः॥ वीतरागभयकोधः स्थितधीर्मुनिरुच्यते॥५६॥

II. 56.

दुःखेषु In adversity अनुद्धिमनाः of unshaken mind सुखेषु in happiness विगतस्पृहः without longing वीतरागमयकोधः free from affection, fear and wrath मुनिः Muni स्थितर्थाः of steady wisdom उच्यते is said.

He whose mind is not shaken by adversity, nor made thirsty by happiness, who has become free from affection, fear, and wrath, he is indeed the *muni* of steady wisdom.

[This and the following two slokas answer the second part of Arjuna's question, as to the conduct of one of perfect realisation.

Muni: Man of meditation].

यः सर्वत्रानिभक्षेहस्तत्तत्प्राप्य शुभाशुभम् ॥ नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

П. 57.

यः Who सर्वत्र everywhere ग्रनभिसेहः without attachment तत् तत् whatever शुमाशुभं good and evil प्राप्य receiving न ग्रभिनन्दति does not rejoice न दृष्टि is not vexed तस्य his प्रज्ञा wisdom प्रतिष्टिता is fixed.

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

[Not pleased &c.: consequently he does not praise or blame. This is in answer to the query: "How does he speak?"]

यदा संहरते चार्यं क्रमींऽङ्गानीव सर्वशः॥ इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥५८॥

यदा When च also अयं this (Yogi) क्र्मे: tortoise अङ्गिन limbs इव like इन्द्रियार्थेभ्यः from sense-objects इन्द्रियािण senses सर्वशः completely संहरते withdraws तस्य his प्रज्ञा wisdom प्रतिष्ठिता is steadied.

When also, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

[Withdraw the senses: bring the mind back upon the Self from all sense-objects. This is known as pratyahara in Yoga.

To explain the sloka more fully: a man of the highest realisation can, at any moment, shake himself clear of all impressions of the sense-world and go into *Samadhi*, with the ease and naturalness of a tortoise drawing its limbs within itself.

विषया विनिवर्तन्ते निराहारस्य देहिनः॥ रसवर्जं रसोऽप्यस्य परं हष्ट्रा निवर्तते ॥५६॥

II. 59.

निराहारस्य Of the abstinent देहिनः of the man विषयाः objects विनिवर्तन्ते fall away रसवर्जे leaving the longing (त but) परं the Supreme हन्ना having seen सम्य of this (man of settled wisdom) रसः longing स्रिपे even निवर्तते falls away.

Objects fall away from the abstinent man, leaving the longing behind. But his longing ralso ceases, who sees the Supreme.

[Abstinent near: An unillumined person abstaining from sense-pleasure for penance, or because of physical incapacity.]

यततो हापि कौन्तेय पुरुषस्य विपश्चितः॥ इन्द्रियाणि प्रमाणीनि हरन्ति प्रसमं यनः॥६०॥ ॥. 6०.

कोन्तेष Kounteya यसनः striving विषिश्वनः पुरुषस्य of a wise man श्रापि even हि indeed प्रमाणीनि turbulent इन्द्रियाणि senses प्रसभं violently मनः mind हरन्ति snatch away.

The turbulent senses, O son of Kunti, do violently snatch away the mind of even a wise man, striving after perfection.

तानि सर्वाणि संयम्य युक्त त्रासीत मत्परः॥ वरो हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥६१॥

II. 61.

युक्तः The steadfast तानि them सर्वाणि all संयम्य having controlled म्लरः focussed on Me as the Supreme आसीत sits हि verily यस्य whose इन्द्रियाणि senses वश्रे under control तस्य his प्रज्ञा wisdom प्रतिष्ठिता settled.

The steadfast, having controlled them all, sits focussed on Me as the Supreme. His wisdom is steady, whose senses are under control.

ध्यायतो विषयान्षुंसः सङ्गस्तेषूपजायते ॥ सङ्गात्संजायते कामः कामात्कोधोऽभिजायते ॥६२॥

II. 62.

विषयान् Objects ध्यायतः thinking पुंसः of a man नेषु in them सङ्गः attachment उपजायते is produced सङ्गान् from attachment कामः longing संजायते is born कानान् from longing कोषः anger श्राभजायते grows.

Thinking of objects, attachment to them is formed in a man. From attachment longing, and from longing anger grows.

कोधाद्भवति संमोहः संमोहात्स्मृतिविस्नमः॥ स्मृतिभ्रंशाद्विनाशो बुद्धिनाशात्त्रगाप्रयति॥६३॥ II. 63.

क्रोधान From anger संभोहः delusion भवति comes संभोहान् from delusion स्पृतिविश्रमः loss of memory रहिनंश्रान् from loss of memory बुद्धिनाशः the ruin of discrimination बुद्धिनाशान् from the ruin of discrimination प्राथमिन (he) perishes.

From anger comes delusion, and from delusion loss of memory. From loss of memory, the ruin of discrimination, and from the ruin of discrimination he perishes.

A beautiful image appears. The tendency of the mind is to repeat it. Then, if the image is allowed to recur, a liking grows. With the growth of liking the wish to come close, to possess, appears. Any obstacle to this produces wrath. The impulse of anger, throws the mind into confusion, which casts a veil over the lessons of wisdom learnt by past experience. Thus deprived of his moral standard, he is prevented from using his discrimination. Failing in discrimination, he acts irrationally, on the impulse of passion, and paves the way to moral death.

Thus Krishna traces moral degradation to those

first breaths of thought, that come softly and almost unconsciously to the mind.]

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियेश्वरन् ॥ स्रात्मवश्येर्विधेयात्मा प्रसादस्रधिगच्छति ॥६४॥

II. 64.

तु But रागद्वेषवियुक्तः free from attraction and aversion आत्मवश्येः self-restrained इन्द्रियेः with senses विषयान् objects चर्न् moving (amongst) विधेयात्मा the self-controlled प्रसादम् tranquility अधिगच्छित attains.

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion attains to tranquility.

[The above is in answer to Arjuna's fourth question, "How does he move?"]

प्रसादे सर्वदुःखानां हानिरस्योपजायते॥ प्रसन्नचेतसो ह्याद्यु वुद्धिः पर्यविश्वते॥६५॥

II. 65.

मसादे In tranquility ग्रस्य of him सर्वदुःखानां of all sorrows हानिः destruction उपजायने happens ग्रसन-चेनसः of the tranquil-minded हि because ग्राह्य scon दुद्धः intellect पर्यवित्वहेते is established in firmness.

In tranquility, all sorrow is destroyed. For the intellect, of him who is tranquil-minded, is soon established in firmness.

[That is, firmly concentrates itself on the Self.]

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना॥ न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥६६॥

II. 66.

अयुक्तस्य Of the unsteady बुद्धिः knowledge (of the Self) नास्ति has not अयुक्तस्य of the unsteady भावना meditation च also न not अभावयतः च and of the unmeditative शान्तिः peace न not अशान्तस्य of the peaceless सुद्धं happiness कुतः whence.

No knowledge (of the Self) has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते॥ तदस्य हरति प्रज्ञां वायुनीविमवाम्भिस ॥६०॥

II. 67.

हि For चरतां wandering इन्द्रियाणां senses यत् which मनः mind ग्रनुविधीयते follows तत् that ग्रस्य his वायुः wind ग्रम्भीस in water नावं boat इव like प्रज्ञां discrimination हरति scatters.

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as a wind (carries away from its course) a boat on the waters.

तस्याचस्य महावाहो निगृहीतानि सर्वशः॥ इन्द्रियागिन्द्रयार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥६८॥

II. 68.

महावाहो Mighty-armed तस्मात् therefore यस्य whose इन्द्रियाणि senses इन्द्रियार्थेभ्यः from sense-objects सर्वशः completely निगृहीतानि restrained तस्य his प्रज्ञा knowledge प्रतिष्ठिता is assimilated.

Therefore, O mighty-armed, he whose senses

are completely restrained from their objects, his knowledge is steady.

[This does not mean that the senses remain completely estranged, but that they are all estrangeable at will.]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी॥ यस्यां जाय्रति भूतानि सा निशा प्रयतो मुनेः॥६६॥

II. 69.

सर्वभूतानां Of all beings या what निशा night संयमी the self-controlled तस्यां in that जागति keeps awake यस्यां in what भूतानि all beings जाभति are awake परयतः (the Self-) seeing मुनेः of the Muni सा that निशा night.

That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the self-seeing Muni.

[Where all beings are in darkness, there the Muni sees, and vice versa. The consciousness of the man of realisation is so full of God that he cannot see anything apart from Him. The ignorant man, on the other hand, lives in the world of plurality alone and God is a non-entity to him.

It follows, that non-susceptibility to the influences of Nature, that is, perfect self-control (spoken of in the preceding sloka) is quite as natural a trait of the illumined soul as its opposite is of the ignorant.]

आपूर्यमागामचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत्॥ तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाझोति न कामकामी ॥७०॥

II. 70.

यद्दत् As आपूर्यमाणं filled from all sides अचल-प्रतिष्ठं based in stillness समुद्रं ocean आष: waters प्रविशक्ति enter तद्दत् so सर्वे all कामाः desires यं to which (सुनि Muni) प्रविशक्ति enter स he शाब्ति peace आप्रोति attains कामकामी desirer of desires न not.

As into the ocean,—brimful, and still,—flow the waters, even so the Muni into whom enter all desires, he, and not the desirer of desires, attains to peace.

[The ocean is not at all affected by the waters flowing into it from all sides. Similarly, that man alone finds true peace in whom no reaction of desire is produced by the objects of enjoyment, which he happens to come across during his sojourn on earth.]

विहाय कामान्यः सर्वान्युयांश्चरति निरुपृहः॥ निर्ममो निरहेकारः स शान्तिमधिगच्छति॥७१॥ ॥ ७१॥

यः That पुनान् man सर्वान् ail कामान् desires विद्याय abandoning निस्मृहः devoid of longing निरहंकारः without the sense of 'I निर्ममः without the sense of 'mine' चरति moves (lives) स he शान्ति peace ऋधिगच्छति attains.

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine,' he attains to peace.

[The man who lives,—merely to work out his past Karına.]

एषा ब्राह्मी स्थितिः पार्य नैनां प्राप्य विसुद्यति॥ स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥७२॥

II. 72.

पार्थ Pârtha एषा this त्राह्मी स्थिति: (having one's) being in Brahman एनां this प्राप्य attaining न not विमुद्धाति is deluded अन्तकाले at the end of life अपि even अस्यां therein स्थित्वा having stayed त्रहानिर्वाणं oneness with Brahman ऋच्छिति attains.

This is to have one's being in Brahman, O son of Pritha. None, attaining to this, becomes deluded. Being established therein, even at the end of life, a man attains to oneness with Brahman.

इति सांख्ययोगो नाम द्वितीयोऽध्यायः॥२॥

The end of second chapter, designated THE WAY OF KNOWLEDGE.

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Srimad-Bhagavad-Gita.

॥ तृतीयोऽध्यायः॥

THIRD CHAPTER

अर्जुन उवाच ॥

ज्यायसी चेत्कर्मग्रास्ते मता बुद्धिर्जनार्दन ॥ तिकं कर्मिश्रा घोरे मां नियोजयसि केराव ॥१॥

त्राञ्चन उवाच Arjuna said:

जनार्दन Janardana केशव Keshava चेत् if कर्मणः to action बुद्धिः knowledge ज्यायसी superior ते by thee मना considered तन् then कि why चेरि terrible कर्मणि in action मां me नियोजयिस engagest.

Arjuna said:

If, O Janardana, according to Thee, knowledge is superior to action, why then, O Keshava, dost Thou engage me in this terrible action?

व्यामिश्रेगोव वाक्येन बुद्धि मोहयसीव मे।। तदेकं वद निश्चित्य येन श्रेयोऽहमापुयाम्॥२॥ ।।। 2.

ज्यामिश्रेण Conflicting बादयेन with words इव seemingly में my बुद्धि understanding मोहरासि artbewildering इव as it were तन् that एकं one निश्चित्य for certain वद tell येन by which आई I श्रेय: highest आन्त्याम् shall attain.

With these seemingly complicating words, Thou art, as it were, bewildering my understanding:—tell me that one thing for certain, by which I can attain to the highest.

श्रीभगवानुवाच ॥

लोकेऽस्मिन्द्रविधा निष्ठा पुरा प्रोक्ता सयानघ ॥ ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥

III. 3.

श्रीभगवान् उवाच The Blessed Lord said:

अनव Sinless श्रासिन् in this लोके world दिविधा two-fold निष्टा (path of) devotion मया by me पुरा in the beginning प्रोक्ता said ज्ञानयोगेन by the path of knowledge लांड्यानां of the meditative कर्मयागेन by the path of action योगिनान् of the active.

The Blessed Lord said:

In the beginning (of creation), O sinless one, the twofold path of devotion was given by me to this world;—the path of knowledge for the meditative, the path of work for the active.

[Meditalize—those who prefer meditation to external action.

Active—those who believe in external work with or without meditation.

न कर्मगामनारम्भासै कम्ये पुरुषोऽश्रुते॥ न च संन्यसनादेव सिद्धिं समधिगच्छति॥४॥

III. 4.

पुरुषः A person कर्मणां of works अनार्टमात् from non-performance नैटकर्म्ध worklessness न not अक्षते reaches च and संन्यसनात् from giving up एन merely सिद्धि perfection न not समिधान्छति attains,

Without performing work none reaches worklessness; by merely giving up action no one attains to perfection.

[Worklessness and perfection: These are synonymous terms meaning, becoming one with the Infinite and free all ideas of want. A man who has reached this state can have no necessity or desire for work as a means to an end. Perfect satisfaction in the Self is his natural condition. (Vide III. 17)].

निह कश्चित्त्रग्रामपि जातु तिष्ठत्यकर्भकृत् ॥ कार्यते हावशः कर्म सर्वः प्रकृतिजेशुंगाः ॥५॥

III. 5.

जातु Ever सूर्ण for an instant अपि even कश्चित् any one अकर्मकृत् without performing action न not हि verily तिष्ठति rests हि for प्रकृतिजै: born of Prakriti गुर्णै: by the Gunas सर्व: all अवश: helpless कर्म action कार्यते is made to do.

Verily none can ever rest for even an instant, without performing action; for all are made to act, helplessly indeed, by the Gunas, born of Prakriti.

[All are made to act: All men living under bondage.]

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा समरन्॥ इन्द्रियाणीन्विमूढातमा मिण्याचारः स उच्यते॥६॥

III. 6.

यः Who दर्निन्द्रयाचि organs of action संयम्य restraining मनसा by the mind इन्द्रियार्थान् sense-objects समस् remembering द्यास्त sits स he विमृहात्मा of deluded understanding मिथ्याचारः hypocrite उच्चते is called.

He, who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of senses, he of deluded understanding, is called a hypocrite.

यस्विन्द्रियाशि भनसा नियम्यारभतेऽर्जुन॥ कर्मेन्द्रियेः कर्मयोगमसकः स विशिष्यते॥ ७॥

III. 7.

श्रुज़िन Arjuna यः who तु but इन्द्रियाणि senses मनसा by the mind नियम्य controlling असन्तः unattached कर्नेन्द्रियः by the organs of action कर्नयोगं path of work आर्भते follows स he विशिष्यते excels.

But, who controlling the senses by the mind, unattached, directs his organs of action to the path of work, he, O Arjuna, excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मगाः॥ शरीरयात्रापि च ते न प्रसिध्येदकर्मगाः॥८॥

III. 8.

न्वं Thou नियतं obligatory कर्म action कुर perform हि for अकर्मणः to inaction कर्म action ज्यायः superior अकर्मणः (of the) inactive ते thy श्रारियात्रा maintenance of the body अपि even च and न not प्रसिध्येत would be possible.

Do thou perform obligatory* action; for

^{*} See comment on V. 13.

action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive.

यज्ञार्थात्कर्मगोऽन्यत्र लोकोऽयं कर्मयन्धनः॥ तद्यं कर्म कौन्तेय मुक्तसङ्गः समाचर॥६॥ भाष्टिमाः

यज्ञार्थान् For the sake of Yajna कर्भगाः of action अन्यत्र otherwise अयं this लोकः world कर्भवन्थनः bound by action कन्तिय Kounteya (अतः therefore) तदर्थे for that मुक्तसङ्गः devoid of attachment कर्म action समाचर perform.

The world is bound by actions other than those performed for the sake of Yajna; do thou therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment.

[Yajna: means a religious rite, sacrifice, worship: Or an action done with a good or spiritual motive. It also means the Deity. The Taittiriya-Samhitâ (I. 7, 4.) says, "Yajna is Vishnu Himself."]

सहयक्षाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः॥ अनेन प्रसंविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥१०॥

III. 10.

पुरा In the beginning प्रजापतिः the Prajâpati सहयक्षाः together with Yajna प्रजाः mankind सृष्ट्वा having created उवाच said ग्रनेन by this प्रसाविष्यध्वम् shall (ye) multiply एषः this वः your इष्टकामधुक् milch cow of desires ग्रस्तु let be.

The Prajapati having in the beginning, created mankind together with Yajna, said,

—" By this shall ye multiply: this shall be the milch cow of your desires.

[Prajápati—the creator or Brahmâ.]

देवान्भावयतानेन ते देवा भावयन्तु वः॥ परस्परं भावयन्तः छोयः परमवाष्ट्यय॥११॥

III. II.

अनेन With this देवान the Devas भावयत cherish ते those देवाः Devas वः you भावयन्तु may cherish प्रस्परं one another भावयन्तः cherishing परं highest श्रेयः good श्रवाष्ट्यय (ye) shall gain.

"Cherish the Devas with this, and may those Devas cherish you: thus cherishing one another, ye shall gain the highest good.

[Devas: (lit. the shining ones) beings much higher than man in the scale of evolution, who are in charge of cosmic functions.]

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः॥ तैर्दत्तानप्रदायैभ्यो यो भुङके स्तेन एव सः॥१२॥

III. 12.

देवा: The Devas यहाभाविता: cherished by Yajna इष्टान् desired-for भोगान् objects वः to you दास्यन्ते will give हि so तै: by them दत्तान् given एभ्यः to them अप्रदाय without offering यः who भुङ्के enjoys सः he स्तेन thief एव verily.

"The Devas cherished by Yajna, will give you desired-for objects." So, he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकित्विषेः॥ भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारगात्॥१३॥

III. 13.

यज्ञशिष्टाशिनः Eating the remnants of Yajna सन्तः the good सर्विकिन्विषैः from all sins मुच्यन्ते are freed य who त but आन्मकारणात् for themselves पचन्ति cook ते they पापाः sinful ones अर्घ sin भुञ्जते eat.

The good, eating the remnants of Yajna, are freed from all sins: but who cook food (only) for themselves, those sinful ones, eat sin.

[Deva-Yajna: offering sacrifices to the gods, Brahma-I ajna: teaching and reciting the Scriptures, Pitri-I ajna: offering libations of water to one's ancestors, Nri-Yajna, the feeding of the hungry, and Bhuta-Yajna, the feeding of the lower animals;—are the five daily duties enjoined on householders. The performance of these duties, frees them from the five-fold sin, inevitable to a householder's life, due to the killing of life, from the use of, (1) the pestle and mortar, (2) the grinding-stone, (3) the oven, (4) the water-jar, and (5) the broom.]

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः॥ यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

III. 14.

भूतानि Beings ग्रत्नात् from food भवन्ति come forth पर्जन्यात् from rain ग्रत्नसम्भवः production of food पर्जन्यः rain ग्रत्नात् from Yajna भवति arises यज्ञः Yajna कर्मसमुद्भवः born of Karma.

From food come forth beings: from rain food is produced: from Yajna arises rain and Yajna is born of Karma,

[Yajna: Here it denotes not the sacrificial deeds themselves but the subtle principle, into which they are converted, after they have been performed, to

appear, later on, as their fruits. This is technically known as apurva.

Karma or sacrificial deeds prescribed in the Vedas.

कर्म ब्रह्मोद्धवं विद्धि ब्रह्मात्त्ररसमुद्भवम्॥ तस्मात्सर्वगतं ब्रह्म नित्यं यशे प्रतिष्टितम् ॥१५॥

III. 15. C

कर्म Karma ब्रह्मोद्धवं risen from the Veda Veda ग्रन्तरसमुद्भनं risen from the Imperishable निहि know तस्मान therefore सर्वगतं all-pervading Veda नित्यं ever यते in Yajna प्रतिष्ठितं centred.

Know Karma to have risen from the Veda, and the Veda from the Imperishable. Therefore the all-pervading Veda, is ever centred in Yajna.

[All-pervading Veda: because it illumines all subjects and is the store of all knowledge, being the out-breathing of the Omniscient. It is said to be ever centred in Yajna because it deals chiefly with Yajna, as the means of achieving the end, either of prosperity or final liberation, according as it is performed with or without desire.]

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः॥ अवायुरिन्द्रियारामो मोवं पार्थ स जीवति ॥१६॥

III. 16.

यः Who इह here एवं thus प्रवर्तितं set revolving चकं wheel न not अनुवर्तयति follows पार्थ Pârtha ग्रवायु: living in sin इन्द्रियारामः satisfied in the senses सः he मोघं in vain जीवति lives.

He, who here follows not the wheel thus set revolving, living in sin, and satisfied in the senses, O son of Pritha,—he, lives in vain. [The wheel of action started by Prajapati on the basis of Veda and sacrifice.]

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः॥ आत्मन्येव च सन्तृप्रस्तस्य कार्यं न विद्यते॥१७॥ III. 17.

तु But यः मानवः that man आत्मरतिः devoted to the Self एव alone च and आत्मतृप्तः satisfied with the Self एव alone सन्तुष्टः content स्थान् may be नस्य his कार्य work to be done (i. e. duty) न not विकत exists.

But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन॥ न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥१८॥ III. 18.

तस्य Of that man इह in this world कृतन by action done अर्थ: object न not एव surely (अस्ति, is) अकृतेन by action not done कश्चन any (loss) न not (अस्ति, is) च and अस्य of this man सर्वभृतेषु among all beings कश्चित् any अर्थव्यपाश्यः depending for any object न not.

He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action,—nor has he (need of) depending on any being for any object.

तस्मादसक्तः सततं कार्यं कर्म समाचर॥ असको ह्याचरन्कर्म परमाप्नोति पूरुषः॥१६॥

III. 19.

तसात् Therefore श्रमकः without attachment सत्तं always कार्य which should be done, i. e., obligatory कर्म action समाचर perform हि because असक्तः without attachment कर्म action आचरन् performing पूर्वः man पर्म the highest आमोति attains,

Therefore, do thou always perform actions which are obligatory, without attachment;by performing action without attachment, one attains to the highest,

कर्मगौव हि संसिद्धिमास्थिता जनकादयः॥ लोकसंग्रहमेवापि संपश्यन्कतुमहिसि॥२०॥

III. 20.

दि Verily जनकादयः Janaka and others कर्मणा by action एव alone संसिद्धिं perfection ग्रास्थिताः attained श्रापि also लेकिसंग्रहं guidance of men एव only संपथ्यन् having in view कर्तुम् to perform (action) स्रहीस thou shouldst.

Verily by action alone, Janaka and others attained perfection; -also, simply with the view for the guidance of men, thou shouldst perform action,

[Guidance of men; the Sanskrit word means, gathering of men,—that is, into the right path,]

यद्यदाचराति श्रेष्टस्तत्तदेवैतरो जनः॥ स यत्प्रमाणं कुरुते लोक्स्तद्नुवर्तते ॥२१॥

III.

श्रेष्ठ: The superior यत् यत् whatsoever आचरति does इतरः inferior जनः man तत् तत् that एव only (does) सः that (superior) man यत् what प्रमार्ग demonstration कुरुते does तत् that लोकः the world (people) अनुवर्तते follows.

Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that, people follow.

न मे पार्थास्ति कर्तब्यं त्रिषु लोकेषु किंचन॥ नानवाप्तमवाप्तब्यं वर्त एव च कर्मागा॥२२॥॥

III. 22.

पार्थ O Pârtha! में my कर्तब्यं duty न no ग्रस्ति is निषु in the three लोकेषु worlds ग्रनवाप्तं unattained ग्रनामब्यं to be gained किंचन anything न not च yet कर्माण in action एव verily नर्ते am.

I have, O son of Prithâ, no duty, nothing that I have not gained, and nothing that I have to gain, in the three worlds; yet, I continue in action.

यदि ह्यहं न वर्तेयं जातु कर्मग्यतिद्धतः॥ मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥२३॥

III. 23.

पार्थ O Pârtha! यदि if ग्रहं I जातु ever ग्रतन्द्रित: without relaxation कर्भिण in action न not वर्त्तेयं should be (तदा then) हि surely मनुष्याः men मम my वर्त्म path सर्वशः in every way ग्रनुवर्तन्ते (would) follow.

If ever, I did not continue in work, without relaxation, men, O son of Prithâ, would in every way, follow in my wake.

उत्सिदेयुरिमे लोका न कुर्या कर्म चेदहम्॥ संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥२४॥

III. 24.

चेत् If अहं I कर्म action न not क्यां would do इमे these लोका: worlds उत्तिदेयु: would perish च and संकास्य of the admixture (of races) कर्ता author स्याम् would be इसाः these प्रजाः beings उपहल्यान would ruin.

If I did not do work, these worlds would perish. I should be the cause of the admixture of races, and I should ruin these beings.

सक्ताः कर्मरायविद्वांसो यथा कुर्वन्ति भारत॥ कुर्याद्रिद्वांस्तयासक्तश्चिकी हुले किसंग्रहम् ॥२५॥ III. 25.

भारत O Bharata! कर्माण to action सन्ताः attached अविद्यांसः the unwise यथा as क्यांनित act असन्तः unattached लोकसंघहं guidance of the world चिन्तिपुं: desirous for दिहान् the wise तया so कुट्यान् shound act.

As do the unwise attached to work, act, so should the wise act, O descendant of Bharata, (though) without attachment, desirous for the guidance of the world.

न वुद्धिभेदं जनयेदकानां कर्मसङ्गिनाम्॥ योजयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥ 111. 26.

कर्मसङ्गिनां Of the persons attached to actions ग्रज्ञानां the ignorant बुद्धिभदं unsettlement of the understanding न not जन्येत् should create विद्वान् the wise युक्त: steady सर्वकर्माणि all actions समाचरन acting योजयेन् should engage.

One should not unsettle the understanding of the ignorant, attached to action; the wise, (himself) steadily acting, should engage (the ignorant) in all work.

प्रकृतेः क्रियमागानि गुगौः कर्मागि सर्वशः॥ अहंकारविमृदात्मा कर्ताहमिति मन्यते॥२९॥ III. 27.

प्रकृते: Of the Prakriti गुर्गोः by the Gunas सर्वशः everywhere कर्माण works कियमाणानि are performed ग्रहंकार्गवभूढाना one whose understanding is deluded by egoism ग्रहं I कर्ता doer इति this मन्यते thinks.

The Gunas of Prakriti, perform all action. With the understanding deluded by egoism, one regards oneself, as "I am the doer."

तत्त्ववित्तु महावाहो गुगाकर्मविभागयोः॥ गुगा गुगोषु वर्तन्त इति मत्वा न सज्जते॥२८॥ ।।।. 28.

तु But नहावाहों mighty-armed! गुण्कमिविभागयोः of the divisions of Guna and Karma तस्विवत् knower of truth गुणाः Gunas (in the shape of the senses) गुणिपु amidst the Gunas (in the shape of the objects) वर्तन्ते remain इति this मन्ता knowing न not सज्जते becomes attached.

But, one, with true insight into the domains of Guna and Karma, knowing that it is the senses which run after the objects, does not become attached.

[With true insight etc.,: Knowing the truth that the Self is distinct from all Gunas, and actions.]

प्रकृतेर्गुग्रासंमूढाः सज्जन्ते गुग्राकर्मसु ॥ तानकृत्स्वविदो मन्दान्कृत्स्ववित्र विचालयेत् ॥२६॥

III. 29.

प्रकृते: Of the Prakriti गुण्संमूहा: persons deluded by Gunas गुण्कमंद्र in the functions of the Gunas सज्जन्ते become attached तान् these अकृत्स्नविदः of imperfect knowledge मन्दान् the dull-witted कृत्स्नविद् man of perfect knowledge न not विचालयेत् should unsettle (the understanding).

Men of perfect knowledge should not unsettle (the understanding of) people of dull wit and imperfect knowledge, who deluded by the Gunas of Prakriti attach (themselves) to the functions of the Gunas.

[Those of imperfect knowledge: those who can only see as far as the immediate effect of actions.]

मिय सर्वाणि कर्माणि संन्यस्याध्यातमचेतसा॥ निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥३०॥

III. 30.

सर्वाणि All कर्माणि actions मिय to me संन्यस्य renouncing ग्रध्यात्मचेतसा with mind centred on the Self निराशी: devoid of hope निर्ममः devoid of egoism भूत्वा being विगतज्वरः free from (mental) fever युध्यस्व fight.

Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight,—free from (mental) fever.

ये मे मतिमदं नित्यमनुतिष्ठन्ति मानवाः॥ श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥३१॥

III. 31.

श्रद्धावन्तः Full of Shraddhâ श्रनस्यन्तः not cavilling ये those who मानवाः men में my इदं this मतं teaching नित्यं constantly श्रनुतिष्टन्ति practise ते they श्रिष even कर्मिशः from action मुच्यन्ते are freed.

Those men who constantly practise this teaching of mine, full of Shraddhâ and without cavilling, they too, are freed from work.

[Shraddhā: is a mental attitude constituted primarily of sincerity of purpose, humility, reverence and faith. You have Shraddhā for your Guru—it is sincere reverence. You have Shraddhā for the Gita—it is admiration for those of its teachings you understand and faith in those that you do not. You give alms to a beggar with Shraddhā—it is a sense of humility combined with the hope that what you give will be acceptable and serviceable.]

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्॥ सर्वज्ञानिवमूढांस्तान्विद्धि नष्टानचेतसः॥३२॥ III. 32.

तु But ये those who एतन् this में my मतं teaching अभ्यस्यन्तः decrying न not अनुतिष्ठन्ति practise सर्वज्ञान-विमूहान् deluded in all knowledge अचेतसः devoid of discrimination तान् them नष्टान् ruined विद्धि know.

But those who decrying this teaching of mine do not practise (it), deluded in all knowledge, and devoid of discrimination, know them to be ruined.

सहरां चेष्टते ख्रस्याः प्रकृतेर्ज्ञानवानिष ॥ प्रकृति यान्ति भूतानि निष्रहः किं करिष्यति ॥३३॥ III. 33.

ज्ञानवान् A wise man आपि even स्वस्थाः of his own

मकृते: nature सद्यां in accordance with चेष्टते acts भूतानि beings प्रकृति nature यान्ति follow निप्रहः restraint कि what करिष्यति will do.

Even a wise man acts in accordance with his own nature: beings follow nature: what can restraint do?

[The reason why some people do not follow the teaching of the Lord is explained here: Their (lower) nature proves too strong for them.]

इन्द्रियस्येन्द्रिस्यार्थे रागद्वेषौ व्यवस्थितौ॥ तयोर्न वशमागच्छेत्रौ ह्यस्य परिपन्थिनौ ॥३४॥

III.

इन्द्रियस्य Of the senses इन्द्रियस्य अर्थे in the objects of the senses रागद्वेषों attachment and aversion च्यवस्थितौ ordained by nature तयोः of those two वशं sway न not श्रागच्छेत should come under तौ those two हि verily अस्य his परिपन्थिनी foes.

Attachment and aversion of the senses for their respective objects are natural: let none come under their sway: they are his foes.

\[\textit{His}: \text{ of the seeker after truth.} \]

Though, as has been said in the foregoing sloka, some are so completely under the sway of their natural propensities, that restraint is of no avail to them, yet the seeker after truth should never think of following their example, but should always exert himself to overrule all attachment and aversion of the senses for their objects.]

श्रेयान्खधर्मो विगुणः परधर्मात्खनुष्ठितात्॥ स्वर्धमें निधनं श्रेयः परधर्मी भयावहः ॥३५॥

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III. 35.

स्वनुष्टितान From the well-performed परधर्मान् Dharma of another विग्रुगः imperfect स्वधर्मः one's own Dharma श्रेषान् better स्वधर्मे in one's own Dharma निधनं death श्रेषः better परधर्मः Dharma of another भ्यावद्गः fraught with fear.

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear.

[The implication is that Arjuna's thought of desisting from fight and going in for the calm and peaceful life of the Brâhmana is prompted by man's natural desire to shun what is disagreeable and embrace what is agreeable to the senses. He should on no account yield to this weakness.]

श्रर्जुन उवाच ॥

श्रय केन प्रयुक्तोऽयं पापं चरति पृरुषः ॥ श्रतिच्छन्नपि वाष्योय वजादिव नियोजितः ॥३६॥

III. 36.

श्रर्जुन उवाच Arjuna said:

दार्शोध Vârshneya! ग्रय now ग्रानिच्छन् not wishing ग्राप even ग्राथ this मुद्दा Purusha देतन by what प्रयुक्तः impelled वलात् by force इव as it were नियोजितः constrained पापं sin चरति commits.

Arjuna said:

But by what impelled does man commit sin, though against his wishes, O Varshneya, constrained as it were, by force?

[Varshneya: a descendant of the race of Vrishni.]

श्रीभगवानुवाच ॥

काम एवं कोध एव रजोगुगासमुद्भवः॥ महाशनो महापापमा विद्धानिमह वैरिशाम् ॥३७॥

III. 37.

श्रीभगवान् उवाच The Blessed Lord said:

रजागुणसमुद्भवः Born of the Raja-Guna महाशनः of great craving महापादमा of great sin एष: this कामः desire एष: this क्रोध: anger इह in this world एनं this वैरिएं foe विद्धि know.

The Blessed Lord said:

It is desire—it is anger, born of the Rajaguna: of great craving, and of great sin; know this as the foe here (in this world).

[It is desire etc., : anger is only another form of desire,—desire obstructed. (See Note, II. 62-63).]

भूमेनात्रियते वह्विर्ययादशी मलेन च॥ यथोल्वेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

III. 38.

यथा As विद्व fire धूमेन by smoke ग्रात्रियते is enveloped (यथा as) आदर्शः mirror मलेन by dust च and यथा as गर्भः embryo उत्वेन by womb आवृतः covered तथा so तेन by that इदं this आवृतं covered.

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is it covered by that.

["It" is knowledge, and "that" is desire, as explained in the following Sloka.

Three stages of the overclouding of knowledge or Self by desire are described by the three illustrations here given. The first stage is Sâtvic,- fire enveloped by smoke:—the rise of a slight wind of discrimination dispels the smoke of desire in a Sâtvic heart. The second, the Râjasic,—the dust on a mirror, requires some time and preparation. While the third,—the Tâmasic, takes a much longer time, like the release of the embryo from the womb.

त्रावृतं ज्ञानमेरीन ज्ञानिनो नित्यवैरिगा॥ कामरूपेगा कौन्तेय दुष्पूरेगाानलेन च॥३६॥

III. 39.

कौन्तेय O Kounteya! ज्ञानिनः of the wise नित्यविधिण by the constant foe कामरूपेण whose form is desire च and दुष्प्रेण unappeasable एतेन अनलन by this fire ज्ञानं knowledge आवृतं covered.

Knowledge is covered by this, the constant foe of the wise, O son of Kunti, the unappearable fire of desire,

[Desire is undoubtedly the foe of all mankind, Why it is said to be the constant foe of the wise, is that they feel it to be so even when under its sway. Fools are awakened for a moment only, when they suffer from its painful reactions,]

इन्द्रियाणि मनो बुद्धिरस्याधिष्टानमुच्यते॥ एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥४०॥

III, 40.

इन्द्रियाणि Senses मनः mind बुद्धः intellect अस्य its अधिष्ठानं abode उच्यते are said एषः this एतेः by these ज्ञानं knowledge आवृत्य covering देहिनं the embodied विमोहयति deludes.

The senses, the mind and the intellect are said to be its abode: through these, it deludes the embodied by veiling his wisdom.

[Like a wise general, Krishna points out the fortress of the enemy, by conquering which the enemy is easily defeated.

Through these: by vitiating the senses, mind and the intellect.]

तस्मात्विमिन्दियारायादे नियस्य भरतर्षभ ॥ पाष्मानं प्रजिह होनं ज्ञानविज्ञाननारानम् ॥४१॥

III. 41.

भरतर्षभ O Bull of the Bharata race! तस्मान् therefore त्वं you आदी at the outset इन्द्रियाणि senses नियम्य controlling ज्ञानविज्ञाननाशनं the destroyer of knowledge and realisation पान्मानं the sinful हि surely एनं this प्रजहि kill.

Therefore, O Bull of the Bharata race, controlling the senses at the outset, kill it,—the sinful, the destroyer of knowledge and realisation.

इन्द्रियाणि पराग्याहुरिन्द्रियेभ्यः परं मनः॥ मनसस्तु परा बुद्धियों बुद्धेः परतस्तु सः॥४२॥

III. 42.

इन्द्रियाणि Senses पराणि superior आहु: (they) say इन्द्रियेभ्यः to the senses मनः mind परं superior मनसः to mind त but बुद्धिः intellect परा superior यः who त but बुद्धेः to the intellect परतः superior सः He (is the Atman).

The senses are said to be superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; and that is He (the Atman) who is superior to the intellect.

एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना ॥ जहि शञ्जं महावाहो कामरूपं दुरासदम् ॥४३॥

III. 43.

महावाही O mighty-armed! एवं thus बुद्धि: of the intellect परं superior बुद्धाः knowing आत्मना by the Self आत्मानं self संस्तभ्य restraining कामरूपं whose form is desire दुरासदं unseizable शत्रुं enemy जिंद destroy.

Thus, knowing Him who is the superior of the intellect, and restraining the self by the Self destroy, O mighty-armed, that enemy, the unseizable foe, of desire.

इति कर्मयोगो नाम तृतीयोऽध्यायः॥

The end of the third chapter, designated THE WAY OF ACTION.

Srimad-Bhagavad-Gita.

॥ चतुर्थोऽध्यायः॥

FOURTH CHAPTER

श्रीभगवानुवाच॥

इमं विवस्वते योगं प्रोक्तवानहमञ्ययम्॥ विवस्वानमनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥१॥

IV. I.

श्रीभगवान् उवाच The Blessed Lord said:

श्रहं I विवस्तते to Vivasvân इमं this श्रव्ययं imperishable योगं Yoga प्रोक्तवान् told विवस्तान् Vivasvân मनवे to Manu प्राह told मनु Manu इक्ष्वाकवे to Ikshváku श्रद्धवित् told.

The Blessed Lord said:

I told this imperishable Yoga to Vivasvat; Vivasvat told it to Manu; (and) Manu told it to Ikshvâku;

[Vivasvat: the Sun, Manu: the law-giver. Ikshvaku, was the famous ancestor of the Solar dynasty of Kshattriyas.

This Yoga is said to be imperishable, because the end attainable through it is imperishable.

एवं परंपराप्राप्तिमं राजर्षयो विदुः॥ स काल्रेनेह महता योगो नष्टः परंतप॥२॥

IV. 2.

एवं Thus परंपरात्राप्तं handed down in regular succession इमें it राजर्थयः the royal sages विदुः knew परंतप burner of foes इह in this world सः that योगः Yoga महता by long कालेग lapse of time नष्टः declined.

Thus handed down in regular succession, the royal sages knew it. This Yoga, by long lapse of time, declined in this world, O, burner of foes.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः॥ भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥३॥ IV. 3.

में My भक्तः devotee सखा friend च and ग्रांस (thou) art इति for this reason सः एव even that प्रातनः ancient योगः Yoga ग्रयं this ग्रद्धा this day भया by me ते to thee ग्रोक्तः has been told हि for एतस् this उत्तनं profound रहस्यं secret.

I have this day told thee that same ancient Yoga, (for) thou art my devotee, and my friend, and this secret is profound indeed.

[Secret: Not as the privilege of an individual or a sect, but because of its profundity. It is a secret to the unworthy only.]

अर्जुन उवाच॥

अपरं भवतो जन्म परं जन्म विवस्ततः॥ कथमेतद्धिजानीयां त्वमादौ प्रोक्तवानिति॥४॥

IV. 4.

श्रर्जुन Arjuna उनाच said :

भवतः Thy जन्म birth अपरं later विवस्ततः of Vivasvat जन्म birth परं prior एतत् this कयं how विज्ञानीयाम्

should (I) know त्वं thou आदी in the beginning श्रोक्तवान् told इति this.

Arjuna said:

Later was Thy birth, and that of Vivasvat prior: how then should I understand that Thou toldest this in the beginning?

श्रीभगवानुवाच॥

बहूनि में व्यतीतानि जन्मानि तव चार्जुन॥
तान्यहं वेद सर्वाशि न त्वं वेत्य परंतप॥५॥

IV. 5.

श्रीभगवात् The Blessed Lord उवाच said:

परंतप O scorcher of foes श्रर्जन Arjuna में my तव thy च and वहानि many जन्मानि births व्यतीतानि have passed away श्रहं I तानि them सर्वाणि all वेद know स्वं thou न not वेन्य knowest.

The Blessed Lord said:

Many are the births that have been passed, by Me and thee, O Arjuna. I know them all, whilst thou knowest not, O scorcher of foes.

श्रजोऽपि सक्ववयातमा भूतानामीश्वरोऽपि सन् ॥ श्रकृतिं खामधिष्ठाय सम्भवाम्यातममायया ॥६॥

IV. 6.

श्रजः Unborn सन् being श्रिप even अव्ययात्मा of changeless nature भूतानां of beings ईश्वरः Lord श्रिष even सन् being स्वां of one's own प्रकृतिं Prakriti श्रिधाय subjugating श्रात्ममायया by my own Maya सम्भवामि come into being:

Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My.

Prakriti, I come into ' seing by My own Maya.

[Subjugating Mi Prakriti: He does not come into being as oth ars do, bound by Karma, under the thrawldom of Prakriti (Nature). He is not tied by the fett rs of the Gunas—because He is the Lord of Maya.

appe gent and does not touch My true nature.]

ंबदा यदा हि धर्मस्य ग्लानिर्भवति भारत॥ अभ्यत्यानसधमस्य तदात्मानं खुजाम्यहस् ॥७॥

IV.

भारत O Bhârata! यदा थदा whenever हि surely धर्मस्य of Dharma ग्लानि: decline ऋधर्मस्य of Adharma ग्रभ्युत्यानं rise भन्नि is तदा then ग्रहं I ग्रात्मानं myself मृजामि body forth.

Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth.

परित्राशाय साधूनां विनाशाय च दुष्कृताम्॥ धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

IV. 8.

साधूनों Of the good परित्रासाय for the protection च and दुब्हुतां of the wicked विनाशाय for the destruction धर्मसंस्थाननार्थां for the establishment of Dharma युगे युग in every age संभवसमि come into being.

For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age.

[Destruction of the wicked: in order to destroy their wickedness, and give them life eternal.]

जन्म कर्म च मे दिव्यमेवं यो वेस्ति तस्वतः॥ स्यक्तवा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥ध॥

IV. 9.

सर्जुन O Arjuna द्य: who में my एवं thus दिट्यं divine ज म birth च and कर्न action तस्वतः in true light वित्त knows सः he दहे body त्यक्तवा leaving पुनः again जन्म birth न not एति gets माम् me एति attains.

He, who thus knows, in true light, My divine birth and action, leaving the body, is not born again: he attains to Me, O Arjuna.

[He who knows &c.: He who knows the great truth,—that the Lord though apparently born is ever beyond birth and death, though apparently active in the cause of righteousness, is ever beyond all action,—becomes illumined with Self-knowledge. Such a man is never born again.]

वीतरागमयकोषा मन्मया मामुपाश्रिताः॥ बहवो ज्ञानतपसा पूना मङ्गावमागताः॥१०॥

IV. 10.

दीनरागभयकोधाः Freed from attachment, fear and anger मन्मदाः absorbed in me मां me उपाश्रिताः taking refuge in ज्ञाननपरा by the fire of knowledge पूनाः purified वहदः many मद्रावं my being ग्रागताः have attained.

Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained My Being.

[Many have attained: The import is that the path of liberation here taught by Sri Krishna is not of recent origin, nor is it dependent upon His present manifestation, but has been handed down from time immemorial.]

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥ मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥११॥

IV. II.

ये Who यथा in whatever way मां me प्रयद्धन्ते worship तान् them, ग्रहं I तथा in the same way एव verily भजामि bestow (their desires) पार्थ O Partha मनुष्या: men सर्वशः in all ways मम my वन्म path अनुवर्त्तन्ते follow.

In whatever way men worship Me, in the same way do I fulfil their desires: (it is) My path, O son of Pritha, (that) men tread, in all ways.

[In this sloka Sri Krishna anticipates the objection that God is partial to some and unkind to others, since He blesses some with Self-knowledge and leaves the rest in darkness and misery. This difference is not due to any difference in His attitude towards them, but is of their own choice.

All paths are His: In the whole region of thought and action, wherever there is fulfilment of object, no matter what, the same is due to the Lord. As the Self within, He brings about all wishes, when the necessary conditions are fulfilled.

काङ्कन्तः कर्मगां सिद्धि यजन्त इह देवताः॥ चित्रं हि मानुषे लोके सिद्धिभवति कर्मजा॥१२॥

IV. 12.

कर्मणां Of actions सिद्धि success कांचन्तः longing for इह in this world देनताः gods यजन्ते worship हि because मानुषे in the human लोके world चित्रं quickly कर्मजा born of action सिद्धिः success भन्ति is attained.

Longing for success in action, in this world, (men) worship the gods. Because success,

resulting from action, is quickly attained in the human world.

[Because success......human world: Worldly success is much easier of attainment than Self-knowledge. Hence it is that the ignorant do not go in for the latter.]

चातुर्वश्र्यं मया सृष्टं गुगाकर्मकिभागशः॥ तस्य कर्तारयपि मां विद्धाकर्तारमव्ययम्॥१३॥ IV. 13.

पदा By me गुणकर्मिशागराः by the differentiation of Guna and Karma चातुंबर्गर्धे fourfold caste सुदं was created तस्य thereof कर्नारं author ग्रांपि even मां me ग्रन्थं changeless ग्रक्तीरं non-doer विद्धि know.

The fourfold caste was created by Me, by the differentiation of Guna and Karma. Though I am the author thereof, know Me to be non-doer, and changeless.

[This sloka is intended to explain the diversity of human temperaments and tendencies. All men are not of the same nature, because of the preponderance of the different Gunas in them.

The caste system was originally meant to make perfect the growth of humanity, by the special culture of certain features, through the process of discriminate selection.

Though I am the author &c.: The Lord, though the author of the caste system is yet not the author. The same dread of being taken as a doer or an agent, crops up again and again. The paradox is explained in Chap. IX. 5-10. Maya is the real author, but He is taken as such, because it is His light which gives existence, not only to all actions, but to Maya herself.]

न मां कर्माणि लिपन्ति न में कर्मफले स्पृहा॥ इति मां योऽभिजानाति कर्मभिन स वध्यते॥१४॥

IV. 14.

कर्माण Actions मां me न not लिंपन्ति taint में my कर्मफोल in the result of action स्पृहा desire न not इति thus यः who मां me ग्रामिजानाति knows सः he क्मिंगः by actions न not वध्यते is fettered.

Actions do not taint Me, nor have I any thirst for the result of action. He who knows Me thus, is not fettered by action.

[Actions do not taint Me: Karma cannot introduce into Me anything foreign. I never depart from My true Self, which is All-fullness.]

एवं ज्ञात्वा कृतं कर्म पूर्वेरिप मुमुक्षिः॥ कुरु कर्मेव तस्मारवं पूर्वः पूर्वतरं कृतम्॥१५॥

IV. 15.

एवं Thus ज्ञान्ता knowing पुनैः by the ancient मुनुज्ञिः seekers after freedom अपि even कर्म action कृतं was done तस्मात् therefore न्वं thou पूर्वैः by the ancients पूर्वेतरं in olden times कृतं done कर्म action एव verily क्रह perform.

Knowing this, the ancient seekers after freedom, also performed action. Do thou, therefore, perform action, as did the ancients in olden times.

[Knowing this: Taking this point of view, that is, the Self can have no desire for the fruits of action and cannot be soiled by action.]

कि कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः॥ तत्ते कर्म प्रवस्यामि यज्ज्ञात्वा मोध्यसेऽग्रुभात् १६

IV. 16.

कि What कर्म action कि what अकर्म inaction इति thus अत्र in this क्वयः sages अपि even मोहिताः bewildered (ग्रतः therefore) यत् which ज्ञान्ता knowing ग्रामान् from evil मोह्यसे will be freed तत् that ते to thee कर्म action ग्रवक्थामि (I) shall tell.

Even sages are bewildered, as to what is action and what is inaction. I shall therefore tell you what action is, by knowing which you will be freed from evil.

[Evil: the evil of existence, the wheel of birth and death.]

कर्मगोऽहापि वोद्धव्यं वोद्धव्यं च विकर्मगाः॥ अकर्मगाश्च बोद्धव्यं गहना कर्मगो गतिः॥१८॥ IV. 17.

हि Because कर्मणः of actions ग्रावि even (तस्त्रं the true nature) बोद्धव्यं has to be understood विकर्मणः of the forbidden action च and (श्रावि even) बोद्धव्यं has to be understood ग्राक्षमणः of inaction च and (श्रावि even) वोद्धव्यं has to be understood कर्मणः of Karma गतिः nature गहना impenetrable.

For verily, (the true nature) even of action (enjoined by the Shastras) should be known, as also, (that) of forbidden action, and of inaction: the nature of Karma is impenetrable.

कर्मग्यकर्म यः पश्येदकर्मग्रि च कर्म यः॥ स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्वकर्मकृत्॥१८॥ IV. 18.

यः Who कर्निशा in action अकर्न inaction पश्येत् would see यः who अकर्निशा in inaction च and कर्न action पश्येत् would see सः he मनुष्येषु among men बुद्धिमान् intelligent सः he युक्तः Yogi कृत्यकर्मकृत् doer of all action.

He who sees inaction in action, and action, in inaction, he is intelligent among men, he is a Yogi and a doer of all action.

[An action is an action so long as the idea of actor-ness of the Self holds good. Directly the idea of actor-ness disappears, no matter what or how much is done, action has lost its nature. It has become barren: it can no longer bind. On the other hand, how much so ever inactive an ignorant person may remain, so long as there is the idea of actor-ness in him, he is constantly doing action. Action equals to belief in the actor-ness of oneself and inaction its reverse.

He is the doer of all action: He has achieved the end of all action, which is freedom.]

यस्य सर्वे समारभाः कामसङ्कृत्पवर्जिताः॥ ज्ञानाग्निदग्वकर्मागां तमाहुः परिडतं बुधाः॥१६॥ । । । । । । । ।

यस्य Whose सर्वे all समारंभाः undertakings काम-संकल्पवर्जिताः devoid of plan and desire for results बुधाः the sages ज्ञानाभिदग्धकर्माणं whose actions are burnt by the fire of knowledge तं him पशिस्तं wise ब्राहः call.

Whose undertakings are all devoid of planand desire for results, and whose actions are burnt by the fire of knowledge, him, the Sages call wise.

[Whose undertakings &c., Who is devoid of egoism.]

त्यक्तवा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः॥ कर्मग्यभित्रवृत्तोऽपि नैव किन्चित्करोति सः॥२०॥ IV. 20.

सः He कमपालासङ्गं clinging to the fruits of action त्यक्ता forsaking नित्यतृप्तः ever satisfied निराभयः

depending on nothing कर्निशा in action अभिप्रवृत्तः engaged अपि even किल्चित् anything एव verily न not करोति does.

Forsaking the clinging to fruits of action, ever satisfied, depending on nothing, though engaged in action, he does not do anything.

निराशीर्यतिचित्तात्मा त्यक्तसर्वपरिमहः॥ शारीरं केवलं कर्म कुर्वक्राप्नोति किविवषम्॥२१॥

IV. 21.

निराशी: Without hope यतिचलात्मा one whose mind and body have been controlled त्यक्तसर्भविषयहः one who has relinquished all possessions केवलं merely शादीर bodily कर्न action कुर्वन् doing किल्विषं evil न not ग्रामोति incurs.

Without hope, the body and mind controlled, and all possessions relinquished, he does not suffer any evil consequences, by doing mere bodily action.

[Evil consequences: resulting from good and bad actions, for both lead to bondage.]

यहच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः॥ समः सिद्धावसिद्धो च कृत्वापि न निवध्यते २२॥

VI. 22.

यहच्छालाभसन्तृष्टः Content with what comes to him without effort हन्द्वातीतः unaffected by the pairs of opposites विभवस्यः free from envy सिद्धौ in success असिद्धौ in failure च and समः even-minded कृत्वा acting अधि even न not निवध्यते is bound.

Content with what comes to him without effort, unaffected by the pairs of opposites,

free from envy, even-minded in success and failure, though acting, he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः॥ यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥२३॥

IV. 23.

गतराङ्गस्य Of one who is devoid of attachment मुक्तस्य the liberated ज्ञानावस्थितचेतसः whose mind is centred in knowledge यज्ञाय for Yajna आचरतः performing सनमं whole कर्न Karma प्रविकीयते dissolves away.

Devoid of attachment, liberated, with mind centred in knowledge, performing work for Yajna alone, his whole Karma dissolves away.

ब्रह्मापेगां ब्रह्म हिर्बर्धकायो ब्रह्मगा हुनम् ॥ ब्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

IV. 24.

अर्थेशं Process of offering ब्रह्म Brahman हाति: oblation as clarified butter ब्रह्म Brahman झ्रह्माभी in the fire of Brahman ब्रह्माशा by Brahman हुने is offered ब्रह्मकर्भसाधिना by the man who is absorbed in action which is Brahman तेन by him ब्रह्म Brahman एन verily गन्तव्यं should be reached.

The process is Brahman, the clarified butter is Brahman, in the fire of Brahman offered by Brahman, by seeing Brahman in action, he reaches Brahman alone.

[How can the whole Karma of a person engaged in work melt away as stated here? Because after knowledge, his whole life becomes one act of Yajna, in which the process of oblation, the offering, the fire, the doer of the sacrifice, the work, and

the goal, are all Brahman. Since his Karma produces no other result than the attainment of Brahman, his Karma is said to melt away.]

देवमेवापरे यज्ञं योगिनः पर्युपासते ॥ ब्रह्माग्नावपरे यज्ञं यज्ञेनेवोपजुह्वति ॥२५॥

7.

IV. 25.

अपरे Other योगिनः Yogis देवं pertaining to Devas एव verily यहां sacrifice पर्युपासने perform अपरे others ब्रह्मात्री in the fire of Brahman यहोन by self एव verily यहां the self उपज्ञहाति offer as sacrifice.

Some Yogis perform sacrifices to Devas alone, while others offer the self as sacrifice by the self in the fire of Brahman alone.

[Others offer &c: The sacrifice referred to here, is, divesting the Self of Its Upadhis (limiting adjuncts) so that It is found to be the Self.]

श्रोत्रादीनीन्द्रियागयन्ये संयमाग्निषु जुह्नति ॥ शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्नति २६॥

IV. 26.

श्रानादीनि organ of hearing etc., इन्द्रियाणि senses जुह्वति offer as sacrifice श्रान्ये others शब्दादीन् sound etc., विषयान् sense-objects इन्द्रियाभिषु in the fire of the senses जुह्वति offer as sacrifice.

Some again offer hearing and other senses as sacrifice in the fire of control, while others offer sound and other sense-objects as sacrifice in the fire of the senses.

[Others offer sound &c.: Others direct their senses towards pure and unforbidden objects, and in so doing regard themselves as performing acts of sacrifice.]

सर्वाणीन्द्रियकमीणि प्राणकर्माणि चापरे॥ श्रात्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते॥२७॥

IV. 27.

ग्रवर Others ज्ञानदीवित kindled by knowledge ग्रात्मरांयमथोगांनी in the fire of control in self सर्वाग्य all इन्द्रियकर्माण actions of the senses भागकर्माण functions of the vital energy च and जुद्दात offer as sacrifice.

Some again offer all the actions of the senses and the functions of the vital energy, as sacrifice in the fire of control in self, kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ॥ स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

IV. 28.

तथा Again अपरे others हृद्ययताः those who offer wealth as sacrifice तथाश्वाः those who offer austerity as sacrifice योगयताः those who offer Yoga as sacrifice संशितझनाः persons of rigid vows यतयः persons of self-restraint स्वाध्यायनानयज्ञाः those who offer study and knowledge as sacrifice च and.

Others again offer wealth, austerity, and Yoga, as sacrifice, while still others, of self-restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice.

[Offer Toga as sacrifice: Practise the eightfold Yoga as an act of sacrifice.]

अपाने जुद्धित प्राग्णं प्राग्णेऽपानं तथाऽपरे ॥ प्राग्णापानगती रुद्धा प्राग्णायामपरायगाः ॥ अपरे नियताद्वाराः प्राग्णान्योगण्य जुद्धित ॥२६॥

IV. 29.

नया Yet अपरे others अपाने into the Apana पाणं the Prana पाणं into the Prana अपाणं the Apana जुह्नित sacrifices प्राणापाणगती courses of the out-going and in-going breaths हद्धा stopping प्राणायानपरायणाः constantly practising the regulation of the vital energy, अपरे others नियसहाराः persons of regulated food प्राणान functions of the Pranas प्राणेषु in the Pranas जुहाति sacrifices.

Yet some offer as sacrifice, the out-going into the in-coming breath, and the in-coming into the out-going, stopping the courses of the in-coming and out-going breaths, constantly practising the regulation of the vital energy; while others yet of regulated food, offer in the Pranas the functions thereof.

[Offer in the Pranas the functions thereof: Whatever Prana has been controlled, into it they sacrifice all other Pranas; these latter become, as it were, merged in the former. Or, in another way: They control the different Pranas and unify them by the foregoing method; the senses are thus attenuated and are merged into the unified Prana, as an act of sacrifice.

All the various acts described in verses 25 to 29, as offerings of sacrifice, are only conceived as such, the study of the scriptures, is regarded as an act, of sacrifice, and so on.]

सर्वेऽप्येते यज्ञविद्यो यज्ञज्ञयितकत्मषाः ॥३०॥ यज्ञिष्यामृतभुजो यान्ति ब्रह्म सनातनम् ॥ न् नायं लोकोऽस्त्ययञ्चस्य कुतोऽन्यःकुरुसत्तम ॥३१॥ IV. 30, 31.

सर्वे All श्राप even एते these यज्ञविदः knowers of Yajna यज्ञज्ञितकल्मपाः persons having their sins consumed by Yajna कुरुसत्तम O best of the Kurus यज्ञशिष्टामृतभुजः persons eating of the nectar—the remnant of Yajna सनाननं eternal ब्रह्म Brahman यान्ति go अयं this लोकः world अयतस्य of the nonperformer of Yajna न not ग्रस्ति is ग्रन्य: another कुत: how.

All of these are knowers of Yajna, having their sins consumed by Yajna, and eating of the nectar—the remnant of Yajna, they go to the Eternal Brahman. (Even) this world is not for the non-performer of Yajna, how then another, O best of the Kurus?

[They go to the Eternal Brahman: in course of time, after attaining knowledge through purification of heart.

Even this world is not for the non-performer of Fajna: this means,—he that does not perform one of the Yajnas above mentioned, is not fit even for this wretched human world,—how then could he hope to gain a better world than this?

एवं वहुविधा यज्ञा वितता ब्रह्मशो मुखे॥ कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोध्यसे ॥३२॥ IV. 32.

ब्रह्मणः Of the Veda मुखे (lit. mouth), in the store-house एवं thus बहुविधाः various यज्ञाः Yajnas वितताः are strewn तान् them सर्वान् all कर्मजान् born of action विद्धि know एवं thus ज्ञान्वा knowing विमोक्ष्यसे (thou) shalt be free.

Various Yajnas like the above, are strewn in the store-house of the Veda. Know them all to be born of action, and thus knowing, thou shalt be free.

[Strewn in the store-house of the Veda: inculcated by or known through the Veda.]

श्रेयान्द्रव्यसयाद्यज्ञाज्ज्ञानयज्ञः परंतप ॥ सर्वे वर्माखिलं पार्य ज्ञाने परिसमाप्यते ॥३३॥

IV. 33.

परंतप! O scorcher of foes, द्रव्यनयात् with (material) objects यज्ञात् to sacrifice ज्ञानयत्तः knowledge-sacrifice श्रेयान् superior पार्थ O Partha सर्व all श्रियानं in its entirety कर्म action ज्ञाने in knowledge परितनान्यते is culminated.

Knowledge-sacrifice, O scorcher of foes, is superior to sacrifice (performed) with (material) objects. All action in its entirety, O Pârtha, attains its consummation in knowledge.

तिहि प्रिशासिन परिप्रक्षेन सेवया॥ उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तस्वदर्शिनः॥३४॥

IV. 34.

प्राणिपातेन By prostrating thyself परिप्रभेन by question सेवया by service तन् that (ज्ञानं knowledge) विद्धि know ज्ञानिनः the wise तत्त्वदर्शिनः those who have realised the Truth ते thee ज्ञानं knowledge उपदेश्चन्ति will instruct.

Know that, by prostrating thyself, by questions, and by service; the wise, those who have realised the Truth, will instruct thee in that knowledge.

[Prostration before the Guru, questions, and personal services to him, constitute discipleship.

Those who have realised the Truth: mere theoretical knowledge, however perfect, does not qualify a person to be a Guru: the Truth, or Brahman,

32-37]

must be realised, before one can claim that most elevated position.]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पागडव ॥ येन भूतान्यरोगाशि द्रस्यस्यात्मन्यंथो मिय ॥३५॥

• IV. 35.

पारदा O Pândava यत् which ज्ञात्वा knowing पुनः again एवं like this मोहं delusion न not आस्यित will get येन by which अश्वाणि all मृतानि beings आत्मिन in (thy) self सूथ and मिथा in me (i. e., highest Seli) द्रश्यसि (thou) shalt see.

Knowing which, thou shalt not, O Pandava, again get deluded like this, and by which thou shalt see the whole of creation in (thy) Self and in Me.

[Which: the knowledge referred to in the preceding sloka to be learnt from the Guru.]

अपि चेदिस पापिश्यः सर्वेश्यः पापऋत्यमः॥ सर्वे ज्ञानप्रवेनैव वृजिनं सन्तरिष्यसि॥३६॥

IV. 36.

सर्वेन्यः Among त्री आपि even पापिन्यः the sinful चित् even if पापकृत्तमः most sinful ग्रास (thou) be सर्वे वी बृजिने sin ज्ञानप्रवेन by raft of knowledge सन्तरिष्यसि shall go across.

Even if thou beest the most sinful among all the sinful, yet by the raft of knowledge alone thou shalt go across all sin.

यथेशांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ॥ ज्ञानाग्निः सर्वकर्माणा अस्मसात्कुरुते तथा ॥३०॥

IV. 37.

श्रज्ञन O Arjuna यथा as समिद्ध: blazing श्रिप्ति: fire एथांसि woods भस्मसान् reduced to ashes कुरुते makes तथा so ज्ञानाप्ति: fire of knowledge सर्वकर्माणि all Karma भस्मसान् reduced to ashes कुरुते makes.

As blazing fire reduces wood into ashes, so, O Arjuna, does the fire of knowledge reduce all Karma to ashes.

[Excepting of course the prarabdha, or Karma which causing the present body, has begun to bear fruits.]

निह ज्ञानेन सहशं पवित्रमिह विद्यते ॥ तत्स्वयं योगसंसिद्धः कालेनात्मिन विन्दति ॥३८॥ IV. 38.

हि Verily इह in this world ज्ञानेन by knowledge सहशं like पवित्रं purifying न not विद्यते exists क्रालन in time योगसंसिद्धः reaching perfection by Yoga ग्रात्मान in one's own heart स्वयं oneself तम् that (knowledge) विन्दित realises.

Verily there exists nothing in this world purifying like knowledge. In good time, having reached perfection in Yoga, one realises that oneself in one's own heart.

श्रद्धावां छभते ज्ञानं तत्परः संयतेन्द्रियः॥ . ज्ञानं रूप्वा परां शान्तिमचिरेगाधिगच्छति॥३६॥

IV. 39.

श्रद्धावान The man of shraddha तत्पर: devoted संयतिन्द्रयः the master of one's senses ज्ञानं knowledge लब्ध्वा having attained अचिरेण at once परां supreme ग्रान्ति peace ग्राविगच्छित goes.

The man with shraddha, the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the Supreme Peace.

मज्जश्चाश्रद्धानश्च संशयातमा विनश्यति॥ नायं लोकोऽस्ति न परो न सुखं संशयातमनः॥४०॥ IV. 40.

ग्रज्ञः The ignorant ग्रामहधानः the man without shraddha संशयात्मा the doubting self निनश्यति goes to destruction संशयात्मनः of the doubting self ग्र्यं this लोकः world न not ग्रहित is न not च and परः the next न not च and ग्रह्म happiness.

The ignorant, the man without shraddha, the doubting self, goes to destruction. The doubting self has neither this world, nor the next, nor happiness.

[The ignorant: one who knows not the Self. The man without shraldhd: one who has no faith in the words and the teachings of his Guru.

The doubting self has &c: One of a doubting disposition fails to enjoy this world, owing to his constantly rising suspicion about the people, and things around him, and is also full of doubt as regards the next world; so also with the ignorant and the man without shraddhā.

योगसंन्यस्तकर्माणं ज्ञानसंक्षित्रसंशयम्॥ भारमवन्तं न कर्माणि निवधनित धनंजय॥४१॥

IV. 41.

भनंजय O Dhananjaya योगसन्यस्तकर्माणं one who has renounced work by Yoga ज्ञानसंक्रित्रसंशयं one whose doubts are rent asunder by knowledge

श्वात्मदन्तं poised in Self कर्माण actions न not निवधन्ति

With work renounced by Yoga, and doubts rent asunder by knowledge, O Dhananjaya, actions do not bind him who is poised in the Self.

तस्मादज्ञानसंभूतं हत्स्यं ज्ञानासिनात्मनः ॥ किस्वैनं संगयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

IV. 42. .

तम्मात Therefore आत्मनः of the Self ख्रज्ञानसंभृतं born of ignorance इत्स्यं residing in the heart एनं this संशयं doubt ज्ञानासिना by sword of knowledge किन्दा cutting योगं Yoga आतिष्ठ take refuge भारत U Bharata उत्तिष्ठ arise.

Therefore, cutting with the sword of knowledge, this doubt about the Self, born of ignorance, residing in thy heart, take refuge in Yoga. Arise, O Bharata!

इति ज्ञानकर्मन्यासयागा नाम चतुर्थोऽध्यायः ॥

The end of chapter fourth, designated THE WAY OF RENUNCIATION OF ACTION IN KNOWLEDGE.

Srimad-Bhagavad-Gita.

॥ पञ्चमोऽध्यायः॥

FIFTH CHAPTER

मर्जुन उवाच॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंसीस ॥ यच्छ्रेय एतयोरेकं तन्मे ब्रुहि सुनिश्चितम् ॥१॥

V. ..

अर्जुनः Arjuna उदाच said :

कृष्ण O Krishna कर्मणां of actions संन्यासं renunciation पुनः again योगं performance य and शंसिंख commendest एतयोः of these two यन् which श्रेबः the better एकं one तन् that (एकं one) सुनिश्चितं decisively में to me ख़ूहि tell.

Arjuna said:

Renunciation of actions, O Krishna, thou commendest, and again, its performance. Which is the better one of these? Do thou tell me decisively.

[In IV. 18, 19, 21, 22, 24, 32, 33, 37 and 41, the Lord has spoken of the renunciation of all actions; and in IV. 42 He has exhorted Arjuna to engage in Yoga, in performance of action. Owing to the mutual opposition between the two, which makes it impossible for one man to resort to both

of them at the same time, doubt arises in the mind of Arjuna, and hence the question as above.

[Its performance — "Yoga" in the text: Yoga here and in the following verses means, Karma-Yoga.]

श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुमौ॥ तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥२॥

V. 2.

श्रीभगवान् The Blessed Lord उवाच said:

संन्यासः Renunciation कर्मयोगः performance of action च and उभी both निःश्रेयसकरी leading to free-dom तयोः of those two त but कर्मसंस्थासान् from renunciation of action कर्मयोगः performance of action विशिष्यते is superior.

The Blessed Lord said:

Both renunciation and performance of action lead to freedom: of these, performance of action is superior to the renunciation of action.

[Performance of action—is superior to mere renunciation (i.e., unaccompanied with knowledge) in the case of the novice in the path of spirituality. See the 6th sloka of this chapter.]

बेयः स नित्यसंन्यासी यो न द्वेष्टि न कांच्वित ॥ 🏃 निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्त्रमुच्यते ॥३॥ 🐈

V. 3.

यः Who न not देशि dislikes न not कांन्यति likes सः he नित्यसंन्यासी constant Sannyasi ज्ञेयः should be known महावाहो O mighty-armed हि verily निर्वृन्दः one free from the pairs of opposites वन्धान् from bondage सुखं easily प्रमुख्यते is set free.

He should be known a constant Sannyasi, who neither likes nor dislikes: for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

[Constant Sannvasi: he need not have taken! Sannyas formally, but if he has the above frame of mind, he is a Sannyasi for ever and aye.

Neither likes nor dislikes: Neither hates pain and the objects causing pain, nor desires pleasure and the objects causing pleasure, though engaged in action.]

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न परिडताः॥ एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥॥॥

V. 4.

वाला: Children सांख्ययोगी Sankhya (knowledge) and performance of action पृथक distinct (इति this) भवदन्ति speak न not परिडताः the wise एकं one ग्रापि even सम्यक् truly ग्रास्थितः established in उभयोः of both फलं fruit विन्दते gains.

Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both.

[Children: the ignorant people devoid of insight into the purpose of the Shastra.]

यत्सांख्येः प्राप्यते स्थानं तद्योगैरिप गम्यते॥ पकं सांख्यं च योगं च यः पश्यति स पश्यति॥५॥

V. 5.

सांख्यै: By the Jnanins यत् which स्थानं place प्राप्यते is reached योगै: by the Karma-yogins ग्रिप even सत् that गम्यते is reached यः who सांख्यं knowledge च and योग performance of action च and एकं one

The plane which is reached by the Juanins is also reached by the Karma-yogins. Who sees knowledge and performance of action as one, he sees.

मंन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः॥ योगयुक्तो मुनिर्वहा न चिरेगाधिगच्छति॥६॥

महावाहों O mighty-armed अयोगतः without performance of action संन्यासः renunciation of action आप्रें to attain दुःखं hard तु but योगयुक्तः devoted to the path of action मृतिः a man of meditation न not चिरेण after a long time (न चिरेण quickly) ब्रह्म to Brahman अधिगच्छति goes.

Renunciation of action, O mighty-armed, is hard to attain to without performance of action; the man of meditation purified by devotion to action, quickly goes to Brahman.

It is not, that renunciation of action based on knowledge is not superior to performance of action, but that the latter method is easier, for a beginner, and qualifies him for the higher path, by purifying his mind. Hence it is the proper, and therefore superior, course in his case.]

योगयुक्तो विशुद्धातमा विजितातमा जितेन्द्रियः॥ सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥७॥

V. 7.

योगयुक्तः Devoted to the path of action विद्याद्धान्मा a man of purified mind विजितात्मा one with the body conquered जितिन्द्रियः one whose senses are subdued सर्वभूतात्मभूतात्मा one who realises his self as the Self in all beings कुर्वन् acting ग्रापि though न not लिन्यते is tainted.

With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realises his self, as the Self in all beings, though acting, is not tainted.

नैव किचित्करोमीति युक्तो मन्येत तत्त्ववित् ॥
परयन्श्रावनस्पृशनिजञ्जस्यनगळ्ळान्खपन्थ्यसन्॥।
प्रजपनिवस्त्रजनगळ्ळानुनिमपिजमिषक्षित् ॥
इन्द्रियासीन्द्रियार्थेषु वर्तनत इति धारयन् ॥॥ ६

V. 8. 0.

युक्त: Centred (in the Self) तत्वित्रत् the knower of truth पश्यन् seeing शृग्वन् hearing स्थान् touching जित्रन् smelling ग्रथन् enting गळ्जन् going स्वपन् sleeping श्वसन् breathing गळपन् speaking विस्जन् letting-go गृह्यन् holding उन्नियन् opening (the eyes) निमियन् closing (the eyes) ग्रांव though इन्द्रियारीं senses इन्द्रियारीं amongst sense-objects वर्नेन्त move इति this धारयन् being convinced किन्तिन् anything एव at all न not करोनि (I) do इति this मन्येत should think.

The knower of Truth, (being) centred (in the Self) should think, "I do nothing at all"—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting-go, holding, opening and closing

the eyes,—convinced that it is the senses that move among sense-objects.

ब्रह्मस्याधाय कर्माणि संगं त्यक्त्वा करोति यः॥ लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥१०॥

V. 10.

यः Who ब्रह्मिश in Brahman आश्राय resigning संगं attachment त्यक्त्या forsaking कर्माशि actions करोति does सं: he अम्मसा by water पद्मपर्व lotus-leaf इव like पापेन by evil न not लिन्यते soiled.

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water.

[Evil: the results good and bad, producing bondage.]

कार्थेन मनसा बुद्धचा केवलैरिन्द्रियैरिप ॥ योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

V. 11.

योगिनः Devotees in the path of work संगं attachment त्यक्ला forsaking आलगुद्धे for the purification of the heart केवलैः only कायेन by body मनसा by mind बुद्धा by intellect इन्द्रियैः by senses अपि even कर्म action कुर्वेन्ति perform.

Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart.

[Only with &c.—without egotism or selfishness: it applies to body, mind, senses and intellect.]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्॥

मयुक्तः कामकारेगा फले सक्तो निवध्यते ॥१२॥

V. 12.

युक्तः The well-poised कर्मफलं fruit of action सक्ता forsaking निष्ठिको born of steadfastness शान्ति peace ग्रामोति attains श्रयुक्तः the unbalanced काम-कारेण led by desire फले in the fruit of action सक्तः (being) attached निवध्यते is bound.

The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to fruit (of action).

[Born of steadfastness: Sankara explains naisthikim as meaning due to gradual perfection in the path of knowledge, having the following stages of development (1) purity of heart (2) gaining of knowledge (3) renunciation of action (4) steadiness in knowledge.]

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी॥ नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥१३॥

V. 13.

वंशी Subduer (of the senses) देही embodied soul मनसा by discrimination सर्वकर्माशा all actions संन्यस्य having renounced सुंखं happily नवहारे in the ninegated पुरे city न not एव verily कुर्नन् acting न not (एव verily) कारयन् causing (others) to act ग्रास्ते rests.

The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine-gates, neither acting, nor causing (others) to act.

[All actions: 1st, nitya, or obligatory—the performance of which does not produce any merital

but by non-performance produces demerit. naimittika, those arising on the occurence of some special events, as the birth of a son: these also are customary. 3rd, kimya-those intended for securing some special ends: these are only optional. 1th nishiddha—or forbidden. He rests happily in f the body, seeing inaction in action: just exhausting his prarabddha—not relating or identifying himself with anything of the dual universe. 7

न कर्तृत्वं न कर्माखि लोकस्य खजति प्रभुः॥ न कर्मफलसंयोगं खभावस्तु प्रवर्तते ॥१४॥

प्रमु: The Lord लोकस्य for the world न neither कर्तनं agency न not क्योंगि actions न कर्मफलसंत्रोगं union with the fruits of action सृजति creates त but स्वभावः (Nature) universal ignorance भवति leads to action.

Neither agency, nor actions does the Lord create for the world, nor (does He bring about) the union with the fruit of action. is the universal ignorance that does (it all).

नादत्ते करणिवत्पापं न चैव सुकृतं विभुः॥ मझानेनावृतं ज्ञानं तेन मुह्यति जंतवः ॥१५॥

V. 15.

विमः Omnipresent कस्यचित् of none पापं demerit न not ग्रादत्ते takes सुकृतं merit च and न not, ग्रज्ञानेन by ignorance जानं knowledge आवृतं enveloped तेन hence जंतवः beings मुहान्ति get deluded.

The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded.

[In unmistakable words, Krishna describes the position of Iswara, or the Lord, in relation with the Universe, in these two verses.

He is all-blissful, all-perfect; even the shadow of a motive or relation in Him, would be contradictory to His nature. His mere proximity to Prakriti or Nature, endues the latter with power and potency of causing all that is. Jiva is bound so long as it relates itself to, and identifies itself with this Nature. When it ceases to do so, it attains freedom. The whole teaching of the Gita, and therefore of the whole Hindu Scripture on this subject, is condensed, in the above.]

ज्ञानेन तु तद्ज्ञानं येषां नाशितमात्मनः॥ तेषामादित्यवज्ञानं प्रकाशयति तत्परम्॥१६॥

V. 16.

तु But आत्मनः of Self ज्ञानेन by knowledge येषां whose तन् that अज्ञाने ignorance नाशितं is destroyed तेषां their तत् that ज्ञानं knowledge पर the Supreme (Brahman) आदिलाका like the sun अज्ञाशयांत reveals.

But whose ignorance is destroyed by the knowledge of Self,—that knowledge of theirs like the sun, reveals the Supreme (Brahman).

तहुद्धयरतदात्मानस्तिश्चष्टास्तत्परायगाः॥ गच्छन्त्यपुनराष्ट्रीति ज्ञानिर्भूतकल्मयाः॥१७॥

V. 17.

नहुन्द्रः Those who have their intellect absorbed in That तदान्तानः those whose self is That तिश्रष्टा those who are steadfast in That तत्परायणाः those whose consummation is That ज्ञानिर्मृतकत्मदाः those whose impurities have been shaken off by knowledge अपनिष्ति non-return गन्छन्ति attain.

Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain. to Non-return (Moksha).

विद्याविनयसंपन्ने बाह्यगो गवि हस्तिनि॥ शुनि चैव श्वपाके च परिडताः समदर्शिनः॥१८॥

V. 18.

परिष्टताः The knowers of the Self एव verily विद्याविनयसंपन्ने in one endowed with learning and humility ब्राह्मणे in a Brahmana गवि in a cow हस्तिन in an elephant श्रानि in a dog च and श्ववाके in a pariah (lit. one who cooks or eats a dog) च and समदर्शिनः lookers with an equal eye (भवन्ति become).

The knowers of the Self look with an equaleye on a Bráhmana endowed with learning. and humility, a cow, an elephant, a dog, and a pariah.

Because they can see nothing but the Self. makes no difference to the sun whether it be reflected in the Ganges, in wine, in a small pool, or in any unclean liquid: the same is the case with the Self. No Upadhi (or limiting adjunct) canattach to it.]

इहैव तैर्जितः सर्गो येषां साम्ये श्वितं मनः॥ निर्देषि हि समं ब्रह्म तस्माद्धहारिए ते स्थिताः ॥१६॥

V.

वेषां Whose मनः mind साम्ये in even-ness स्थितं fixed इह in this world एव verily तै: by them सर्गः relative) existence जिनः is conquered हि indeed अग्र Brahman समं even निद्धिं without imperfection तस्मान therefore ते they ब्रह्मिशा in Brahman स्थिता: are established.

(Relative) existence has been conquered by them, even in this world, whose mind rests in even-ness, since Brahman is even and without imperfections: therefore they indeed rest in Brahman.

Relative existence: All bondage as of birth, death etc. All possibility of bondage is destroyed when the mind attains perfect even-ness, which in other words, means—becoming Brahman.]

न प्रहृष्येत्प्रयं प्राप्य नोद्धिजेत्प्राप्य चाप्रियम्॥ स्थिरबुद्धिरसंसूढो ब्रह्मविद्वहागि स्थितः॥२०॥

V. 20.

अहादित् Knower of Brahman ब्रह्मिण in Brahman स्थितः established स्थिरबुद्धिः one with intellect steady असंमूढः undeluded भियं the pleasant आध्य receiving न not प्रहृद्धेत् should rejoice अभियं the unpleasant च and प्राप्य receiving न not उद्विजेत् should be troubled.

Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth in receiving what is pleasant, nor grieveth on receiving what is unpleasant.

वाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मिन यत्सुस्यम्॥ स ब्रह्मयोगयुक्तात्मा सुखमत्त्यमश्रुते ॥२१॥

V. 21.

बाह्यस्पर्शेषु In the contacts (of the senses) with the external objects ग्रसक्तात्मा one whose heart is unattached ग्रात्मनि in Self यत् that सुखं joy विन्वति

realises सः he ब्रह्मबोगयुक्तात्मा heart devoted to meditation of Brahman श्रद्धं undecaying स्वं happiness श्रश्ने attains.

With the heart unattached to external objects, he realises the joy that is in the Self. With the heart devoted to meditation of Brahman, he attains undecaying happiness.

[Heart—Antah-Karana.]

ये हि संस्पर्राजाः भोगा दुःखये। नय पदा ते॥ आद्यन्तवन्त कीन्तेय न तेषु रमते दुधाः॥२२॥

V. 22.

कौन्तेय O Kounteya से which हि verily संस्पर्धजाः contact-born भोगाः enjoyments ते they दुःखयोनयः generators of misery एव only आद्यन्तवस्तः with beginning and end दुधः the wise तेषु in them न not रमते seeks pleasure.

Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, O son of Kunti, a wise man does not seek pleasure in them.

शकोतीहैव यः सांदुं प्राक् शरीरविसोत्त्रात् ॥ कामकोधोद्भवं वेगं स युक्तः स सुखी नरः॥२३॥

V. 23.

यः Who शरीरिविमोत्त्यात् (abl.) liberation from the body प्राक् before कामकोधोद्भवं born of lust and anger वर्ष impulse इह in this world एव verily सोहं to withstand शक्रोति is able सः he युक्तः steadfast in Yoga सः he सुखी happy नरः man.

He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man.

योऽन्तः सुखोऽन्तरारामस्तथान्तज्योतिरेव यः॥ स्तयोगी ब्रह्मनिर्वागं ब्रह्मभूतोऽधिगच्छति॥२४॥ V. 24.

यः Who भ्रन्तः सुखः one whose happiness is within भ्रन्तरारामः one whose relaxation is within तथा again यः who भ्रन्तज्योतिः one whose light is within सः that योगी Yogi ब्रह्मभूतः becoming Brahman ब्रह्मनिर्वाणं bliss in Brahman i. e., absolute freedom भ्रधिगच्छित gains.

Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom.

[Within: In the Self.

Absolute Freedom: Brahma-Nirvana. He attains Moksha while still living in the body.]

लभनते ब्रह्मनिर्वाग्रम्थयः चीग्राकल्मषाः। क्रिब्रहेषा यतात्मानः सर्वभूताहिते रताः॥२५॥

V. 25

नियां ति प्राप्त ति प्राप्त क्षेत्र के प्राप्त क्षेत्र के प्राप्त के प्राप

With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good

of all beings, the Rishis obtain absolute freedom.

[Rishis: Men of right vision and renunciation. Engaged.....beings: Seeing his own Self in all, he cannot injure anyone.

The stages which lead to self-realisation are: First, the purification of the mind, then knowledge, then renunciation of all actions, and then comes Moksha.]

कामकोधवियुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

V. 26.

कामकोधविद्यन्तानां Of those who have been released from lust and anger यतचेतसां of those whose heart is controlled विदितात्मनां of those who have realised. Self यतीनां of the Sannyasis ग्राभित: both here and ereafter ब्रह्मनिर्वाणं absolute freedom वर्तते exists.

Released from lust and anger, the heart controlled, the Self realised, absolute freedom is for such Sannyasis, both here and hereafter.

स्पर्शान्कत्वा बहिर्बाद्यांश्चश्चश्चित्रां भुवोः॥ प्राणापानौ समो कृत्वा नासाभ्यन्तरचारिगौ॥२०॥ यतेन्द्रियमनोबुद्धिर्मुनिर्मोत्तपरायणः॥ विगतेच्छाभयकोधो यः सदा मुक्त एव सः॥२८॥

V. 27, 28.

वासान् External स्पर्शान् (contacts) objects विहः (outside) कृत्वा shutting out चत्तुः eye च and भ्रवाः of the (two) eyebrows ग्रन्तरे in the middle एव thus नासान्यन्तरचारियो moving inside the nostrils प्राणा-पानी currents of Prana and Apana समी even कृत्वा

having made यतेन्द्रियमनोबुद्धिः one who has controlled his senses, mind and intellect मोच्चपरायगः one to whom Moksha is the supreme goal विशतेच्छा-भयकोधः freed from desire, fear and anger यः who मुनि: man of meditation सः he सदा for ever मुक्तः free एव verily.

Shutting out external objects, steadying the eyes between the eyebrows, restricting the even currents of Prana and Apana inside the nostrils; the senses, mind, and intellect controlled, with Moksha as the supreme goal, freed from desire, fear and anger: such a man of meditation is verily free for ever.

[External objects: Sound and other sense-objects. External objects are shut out from the mind by not thinking of them. When the eyes are half-closed in meditation, the eye-balls remain fixed, and their gaze converges as it were, between the eyebrows. I rana is the out-going breath, Apana the in-coming; the restriction described is effected by Pranayama.

These two verses are the aphorisms of which the

following chapter is the commentary.]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥ सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥२६॥ V. 29.

यज्ञतपसां Of Yajnas and asceticisms भोन्तारं dispenser सर्वलोकमहेश्वरं great Lord of all worlds सर्वभूतानां of all beings सुहदं friend मां me ज्ञाल्या knowing शान्ति peace ऋच्छति attains.

Knowing me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.

[Dispenser: Both as author and goal, the Lord is the dispenser of the fruit of all actions.

Friend: Doer of good without expecting any

return.]

इति संन्यासयोगो नाम पश्चमोऽध्यायः॥

The end of the fifth chapter, designated THE WAY OF RENUNCIATION.

Srimad-Bhagavad-Gita.

॥ षष्ठोऽध्यायः ॥

SIXTH CHAPTER

श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः॥ स संन्यासी च योगी च न निरिम्नर्न चाक्रियः॥१॥

VI. I.

श्रीभगवान् The Blessed Lord उवाच said:

यः Who कर्मफलं fruit of action ग्रनाश्रितः not leaning कार्य bounden कर्म duty करोति performs सः he संन्यासी renouncer of action च and योगी devotee to action न not निर्मिः one without fire न not च and ग्रांकियः one without action.

The Blessed Lord said:

He who performs his bounden duty without leaning to the fruit of action—he is a renouncer of action as well as a devotee to action: not he, who is without fire, nor he who is without action.

[Bounden duty: Nityakarma.

Renouncer of action as well as a devotee to action: Sannyasi and Yogi.

Without fire: He that has renounced actions enjoined by the Veda, requiring fire as adjunct e.g., Agnihotra.

Without action: He who has renounced actions which do not require fire as adjunct, such as austerities and meritorious acts like digging wells etc.]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पागडव ॥ न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

VI 2

पागडन O Pândava यं which संन्यासं renunciation इति this प्राह्यः said तं that योगं devotion to action विद्धि know हि for ग्रसंन्यस्तसंकल्पः one who has not forsaken Sankalpa कश्चन any one योगी a devotee to action न not भवति becomes.

Know that to be devotion to action, which is called renunciation, O Pândava, for none becomes a devotee to action without forsaking Sankalpa.

Sankalpa—is the working of the imaging faculty, forming fancies, making plans, and again brushing them outside, conceiving future results, starting afresh on a new line, leading to different issues, and so on and so forth. No one can be a Karma-Yogin or a devotee to action, who makes plans and wishes for the fruit of action.]

श्रारुरुद्योर्भुनेयोंगं कर्म कारणमुच्यते॥ योगारूढस्य तस्यैव शमः कारगामुच्यते ॥३॥

योगं Concentration ग्राहरूची: wishing to climb (i.e. to attain) सुने: of the man of meditation कर्म work कारगं means उच्यते is said योगारूढस्य of one who has attained concentration तस्य his श्रम: inaction एव verily कारणं way उच्यते is said.

For the man of meditation wishing to attain

purification of heart leading to concentration, work is said to be the way: For him, when he has attained such (concentration), inaction is said to be the way.

[Purification of the heart leading to concentration—Yogam. "For a Brahmana there is no wealth like unto (the eye of) one-ness, (and) even-ness, true-ness, refinement, steadiness, harmlessness, straightforwardness, and gradual withdrawal from all action."—Mahabharata. Shanti Parva. 175, 38.]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते॥ सर्वसंकल्पसंन्यासी योगारुढस्तदोच्यते॥४॥

VI. 4.

यदा When हि verily इन्द्रियार्थेषु in sense-objects कर्मसु in actions न not अनुषज्जते is attached तदा then सर्वसंकल्पसंन्यासी renouncer of all Sankalpas योगाहर: to have attained concentration उच्यते is said.

Verily, when there is no attachment, either to sense objects, or to actions, then is one said to have renounced all Sankalpas, and attained concentration.

[Attained concentration: Yogarudha.

Renouncer of all Sankalpas: "O desire, I know where thy root lies: thou art born of sankalpa. I shall not think of thee, and thou shalt cease to exist, together with thy root."—Mahabharata. Santiparva. 177, 25.]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्॥ भात्मेव ह्यात्मनो बन्धुरात्मेव रिपुरात्मनः॥५॥

VI. 5.

श्राल्यना By self श्रात्मानं oneself उद्धरेत् should uplift न not (तु but) श्रात्मानं oneself श्रवसादयेत् should

drag down हि verily ज्ञात्मा self एव alone ज्ञात्मनः of oneself बन्धः friend ज्ञात्मा self एव verily ज्ञात्माः of oneself रिपः enemy.

Let a man uplift himself by the Self. Let him not drag himself down. For the Self alone is the friend of the self. And the self alone is the enemy of the Self.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः॥ अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥६॥

VI. 6.

यन By whom आत्मना by oneself एव verily आत्मा self जितः is conquered तस्य his आत्मा self आत्मनः of oneself वन्धः friend त but अनात्मनः of unconquered self आत्मा self एव verily शञ्चनत् like foe शञ्चने in the position of a foe वर्तेत would remain.

The Self is the friend of the self, for him who has conquered himself by the Self. But to the unconquered self, the Self is inimical, (and behaves) like (an external) foe.

[The Self is the friend of one, in whom the aggregate of the body and the senses has been brought under control, and an enemy when such is not the case.]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः॥ शीतोष्णासुखदुःखेषु तथा मानावमानयोः॥७॥ VI. 7.

जितात्मनः Of the self-controlled प्रशान्तस्य of the serene one परमात्मा the Supreme Self श्रीतोष्णमुख-दुःखेषु in cold and heat, pleasure and pain तथा as also मानावमानयोः in honour and dishonour समाहितः is steadfast.

To the self-controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, pleasure and pain, as well as in honour and dishonour.

[Hence he remains unruffled in pleasant and adverse environments.]

ज्ञानविज्ञानतृप्तात्मा क्टस्थो विजितेन्द्रियः॥ युक्त इत्युच्यते योगी समलोष्टाश्मकाश्चनः॥८॥

VI. 8.

ज्ञानिवृत्तान्मा One whose heart is satisfied by wisdom and realisation कुटस्थः unshaken विजितिन्द्रयः who has conquered his senses समलाष्टारमकाञ्चनः one to whom a lump of earth, stone, and gold are the same योगी Yogi युक्तः steadfast इति this उच्यते is said.

Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same: that Yogi is called steadfast.

[Wisdom—Jnâna: knowledge of Shastras. Realisation—Vijnâna: in one's own experience of the teachings of Shâstras.

Changeless—like the anvil. Things are hammered and shaped on the anvil, but the anvil remains unchanged: in the same manner he is called Kutastha—whose heart remains unchanged though objects are present.]

सुद्धन्मित्रार्युदासीनमध्यस्थद्वेष्यवन्धुषु॥ साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥६॥

VI. 9.

-सुद्दन् Well-wisher मित्रं friends ऋरिः foe उदासीनः

the neutral मध्यस्यः the arbitor द्वेट्यः the hateful बन्धः relative (सुइन्मित्रार्ध्यदासीनमध्यस्यदेव्यवन्धुषु in well-wishers etc.) साधुपु in the rightcous स्रापि even स्व and पविषु in the unrightcous समद्वाद्धः one whose mind is even विशिष्यते attains excellence.

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, and arbitors, upon the hateful, the relatives, and upon the righteous and unrighteous alike.

योगी युञ्जीत सततमात्मानं रहिस स्थितः॥ यकाकी यतचित्तातमा निराशीरपरिग्रहः॥१०॥

VI. 10.

योगी Yogi सतने constantly रहाँखे in solitude स्थितः remaining एकाकी alone यति चात्मा one with body and mind controlled निराशी: free from hope अपरि- यहः free from possession आत्मानं युक्तीत should practise concentration of the heart.

The Yogi should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, free from hope and possession.

शुचौ देशे प्रतिष्ठाप्य खिरमासनमातमनः॥ चात्युच्छितं चातिनीचं चेखाजिनकुशोत्तरम्॥

VI. II.

हाची In the cleanly देशे spot आतमनः one's own स्थिर firm न not अत्युच्छिनं too high न not अतिनीचं too low चेलाजिनकुशासरं a cloth, a skin and Kusha grass arranged in consecution आसनं seat अतिशास्य having established,

Having in a cleanly spot established his

seat, firm, neither too high nor too low, made of a cloth, a skin, and Kusha-grass, arranged in consecution,—

[Arranged in consecution: that is,—the Kusha-grass arranged on the ground; above that, a tiger or dear skin, covered by a cloth.]

तत्रैकाग्रं मनः कृत्वा यतिचत्तेन्द्रियिकयः ॥ उपविश्यासने युञ्जयाद्योगमात्मविशुद्धये ॥१२॥ VI. 12.

तत्र There ग्रासने in the seat उपविश्य sitting मनः mind एकामं one-pointed कृत्वा making यति निहय- कियः one who has subdued the actions of mind and senses ग्रात्मविशुद्धये for the purification of the heart योगं Yoga युद्धयान् should practise.

There, seated on that seat, making the mind one-pointed, and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः॥ संग्रेक्ष्य नासिकाग्रं खं दिशश्चानवलोकयन्॥१३॥

VI. 13.

कार्यशिष्टिनि Body, head and neck समं erect प्रचलं still भारयन् holding स्थिरः (being) firm स्वं one's own नाशिकामं tip of the nose संप्रेक्ष्य gazing दिशः directions च and अनवलोक्यन् not looking.

Let him firmly hold his body, head and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.

[Gazing at the tip of his nose,—could not be

literally meant here, because then the mind would be fixed only there, and not on the Self: when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.]

प्रशान्तात्मा विगतभीब्रह्मचारित्रते स्थितः॥ मनः संयम्य मञ्चित्तो युक्तः स्रासीत मत्परः॥१४॥

VI. 14.

प्रशान्तात्मा Serene-hearted विगतभीः fearless ब्रह्मचारित्रते in the vow of a Brahmachari स्थिनः established मनः mind संयम्य controlling मचित्तः thinking on me मत्परः having me as the supreme goal युक्तः steadfast श्रासीत should sit.

With the heart serene and fearless, firm in the vow of a Brahmachari, with the mind controlled, and ever thinking of Me, let him sit (in Yoga) having Me as his supreme goal.

युंजजेवं सदातमानं योगी नियतमानसः॥ शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥१५॥

एवं Thus सदा always ग्रात्मानं mind युंजन् keeping steadfact नियतमानसः one with subdued mind योगी Yogi निर्वासपरमां that which culminates in Nirvana (Moksha) मत्संस्यां residing in me शान्ति peace श्रियमच्छित attains.

Thus always keeping the mind steadfast, the Yogi of subdued mind, attains the peace residing in Me,—the peace which culminates in Nirvana (Moksha).

्नात्यश्वतस्तु योगोऽस्ति न चैकान्तमनश्वतः॥ न चातिस्वमशीलस्य जात्रतो नैव चार्जुन॥१६॥

VI. 16.

ग्रर्जन O Arjuna ग्रत्यभतः of one who eats much न not योगः Yoga ग्रास्ति is न not च and एकान्त at all अनुभत: of one who does not eat न not च and श्रतिस्वमशीलस्य of one who sleeps much न not च and एव verily जामतः of the wakeful.

(Success in) Yoga is not for him who eats too much or too little-nor, O Arjuna, for him who sleeps too much or too little.

[The Yogashastra prescribes: "Half stomach) for food and condiments, the (gluarter) for water, and the fourth should be reserved for free motion of air."]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु॥ युक्तस्वप्रावबोधस्य योगो भवति दुः खहा ॥१७॥

VI.

युक्ताहारविहारस्य Of one who is moderate in eating and recreation (such as walking &c.) कर्मस् in actions युक्त चेष्टस्य of one who is moderate in effort (for work) युक्तस्त्रमात्रबोधस्य of one who is moderate in sleep and wakefulness दुःखहा destructive of misery योगः Yoga भवति becomes.

To him who is temperate in eating and recreation, in his effort for work, and in sleep and wakefulness, Yoga becomes the destroyer of misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ॥ निस्पृहः सर्वेकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

यदा When विनियतं completely controlled चित्तं mind ग्रात्मिन in the Self एव verily अविष्ठते rests

तदा then सर्वकामेभ्यः from all desires निष्पृद्धः free from longing युक्त: steadfast इति this उच्यते is said.

When the completely controlled mind rests serenely in the Self alone, free from longing after all desires, then is one called steadfast, (in the Self).

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ॥ योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥१६॥

VI. IQ.

यया As निवातस्यः placed in a windless spot दीपः lamp न not इंगते flickers ज्ञात्मनः of the Self योगं concentration युंजत: of the practising one यत-चित्तस्य of one with subdued mind योगिनः of the Yogi सा that उपमा simile स्मृता is thought.

"As a lamp in a spot sheltered from the wind, does not flicker,"-even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥ यत्र चैवात्मनात्मानं पश्यकात्मनि तुष्यति ॥२०॥ सुखमात्यन्तिकं यत्तद्वदित्राह्यमतीन्द्रयम्॥ वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥ यं बच्चा चापरं लाभं मन्यते नाधिकं ततः ॥ यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥२२॥ तं विद्यादुः खसंयोगवियोगं योगसंज्ञितम्॥ स निश्चयेन योक्तव्यो योगोऽनिर्विगणचेतसा॥२३॥

 $\cdot VI$

युत्र In which state योगसेवया by the practice of

concentration निरुद्धं absolutely restrained वित्तं mind उपरमते attains quietude यत्र in which state च and ग्रात्मना by self ग्रात्मानं the Self पश्यन् seeing ग्रात्मनि in the Self एव alone तुष्यति is satisfied.

VI. 21

(यत्र Where) त्रयं this यत्तन् that which त्रात्यन्तिकं infinite बुद्धिमाह्यं perceived by the intellect स्नतीन्द्रयं transcending the senses सुखं bliss वेत्ति knows यत्र where च and स्थितं established तस्त्रतः from one's real state न not चलति departs.

VI. 22.

ये Which लड्डना having obtained ततः from that मिंदिकं superior ग्रापरं other लाभे acquisition न not मन्यते is regarded यस्मिन् in which स्थितः established राहणा by great दुःखेन sorrow ग्रापि even न not विचाल्यते is moved.

VI. 23.

तं That दुःखसंयोगिवयोगं a state of severance from the contact of pain योगसंज्ञितं called by the name of Yoga विद्यात् should know श्रानिर्विगण्चेतसा with undepressed heart सः that योगः Yoga निश्चयेन with perseverance योक्तब्यः should be practised.

When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing Self by the self, is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, no other acquisition is regarded superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as

the state, called by the name of Yoga,—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

[Which is perceived.....intellect: Which the purified intellect can grasp independently of the senses. When in meditation, the mind is deeply concentrated, the senses do not function, and are resolved into their cause,—that is, the mind, and when the latter is steady, so that there is only the intellect functioning, or in other words, cognition only exists, the indescribable Self is realised.]

संकल्पप्रभवान्कामां स्त्यक्तवा सर्वानरोषतः ॥ भनसैवेन्द्रियप्रामं विनियम्य समंततः ॥२४॥

VI. 24.

संकल्पप्रभवान् Born of Sankalpa सर्वान् all कामान् desires अशेषतः without reserve त्यक्ता abandoning मनला by mind एव alone समंततः from all sides इन्द्रियमामं group of senses विनियम्थ completely restraining,

Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions,

शनैःशनैरुपरमेद्वुद्धा धृतिगृहीतया॥ आत्मसंस्थं मनः कृत्वा न किचिदपि चिन्तयेत् २५

IV. 25.

धृतिगृहीतया Set in patience बुद्ध्या by the intellect मनः mind श्रात्मसंस्यं placed in the Self कृत्वा making शनः शनैः by degrees उपरमेत् should attain quietude न not किंचित anything श्राप even चिन्तयेत् should think.

With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ॥ स्ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

VI. 26.

नेवलं Restless ग्रस्थिरं unsteady मनः mind यतः यनः irom whatever (reason) निश्चरति wanders away ननः नतः from that एतन् this (मनः mind) नियम्य curbing ग्रात्मनि in the Self एव alone वशं subjugation नयन् should bring.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

प्रशान्तमनसं होनं योगिनं सुखमुत्तमम् ॥ उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

VI. 27.

प्रशान्तमनसं One of perfectly tranquil mind शान्तरजसं one whose passions are quieted अकल्मचं one who is free from taint ज्ञह्मभूतम् Brahman-hecome एनं this योगिनं Yogin हि verily उन्नमं supreme सुखं bliss उपैति comes.

Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

[Brahman-become i. e., one who has realised that all is Brahman.

Taint-of good and evil.]

युंजन्नेवं सदात्मानं योगी विगतकल्मधः॥ सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्रुते॥२८॥

VI. 28.

ण्वं Thus सदा constantly ग्रात्नानं mind युंजन् engaging विगतकल्मणः freed from taint योगीं Yogi सुद्धन easily ब्रह्मस्पर्शे generated by the contact with Brahman ग्रत्यन्तं intense सुद्धं bliss ग्रश्नुते attains.

The Yogi freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.

सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ॥ इत्तते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२६॥

VI. 29.

योगयुक्तात्मा One whose heart is steadfast in Yoga सर्वत्र everywhere समदर्शनः one who sees the same आत्मानं Self सर्वभूतस्यं abiding in all beings सर्वभृतातिः all beings च and ग्रात्मनि in the Self ईस्ते sees.

With the heart concentrated by Yoga, with the eye of even-ness for all things, he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वत्र सर्वे च मिय पश्यति॥ तस्याहं न प्रगाश्यामि स च मे न प्रगाश्यति॥३०॥

VI. 30.

यः Who मां me सर्वत्र everywhere पश्यति sees मिय in me च and सर्वे everything पश्यति sees तस्य his (to him) ग्रहं I न not प्रणश्यामि vanish सः he च and में my (to me) न not प्रणश्यति vanishes. He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

[Separated, i. e., by time, space, or anything intervening.]

सर्वभूतिस्थतं यो मां भजत्येकत्वमास्थितः॥ सर्वथा वर्तमानोऽपि स योगी मिय वर्तते॥३१॥

VI. 31.

यः Who सर्वभूतस्थितं dwelling in all beings मां me एकत्वं unity ग्रास्थितः established भजित worships सर्वथा in every way वर्त्तमानः remaining ग्राप even सः that योगी Yogi मिश्र in me वर्तते abides.

He who worships Me, dwelling in all beings, being established in unity, whatever his mode of life, that Yogi abides in Me.

[Worships Me: realises Me as the Self of all.

Established in unity, i. e., having resolved all duality in the underlying unity.]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥ सुखं वा यदि वा दुःखं स योगी परमो मतः॥३२॥

VI. 32.

त्रर्जुन O Arjuna यः who सर्वत्र everywhere सुखं pleasure वा or यदि if वा or दुःखं pain ग्रात्मीपम्येन by comparison with himself समं the same पश्यति sees सः that बोगी Yogi परमः highest मतः is regarded.

He who judges of pleasure or pain everywhere, by the same standard, as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

Seeing that whatever is pleasure or pain to himself, is alike pleasure or pain to all beings, he, the highest of Yogins, wishes good to all and evil to none,—he is always harmless and compassionate to all creatures.

श्रर्जुन उवाच **॥**

योऽयं योगस्वया प्रोक्तः साम्येनःमधुसूदन॥ एतस्याहं न पश्यामि चंचलत्वात्स्यति स्थिराम् ३३

VI. 33.

ग्रर्जुनः Arjuna उवाच said:

मध्रसूदन O slayer of Madhu त्वया by thee साम्यन by unity or evenness यः which अयं this योगः Yoga श्रोक्तः said एतस्य its स्थिरां lasting स्थिति endurance चंचलत्वात् from restlessness ग्रहं I न not प्रयामि see.

Arjuna said:

This Yoga which has been taught by Thee, O slayer of Madhu, as characterised by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind).

चंचलं हि मनः कृष्ण प्रमायि बलवद्दम्॥ तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

कृष्ण O Krishna हि verily मनः mind चंचलं restless. श्रमायि turbulent वलवत् strong रहं unyielding अहं [तस्य of that निमहं control वायो: of the wind, इव like. सुदुब्कर difficult to do मन्ये regard.

. Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding; I regard it quite as hard to achieve its control, as that of the wind.

['Krishna,' is derived from 'Krish,' to scrape: Krishna is so called, because He scrapes or draws away all sins and other evils from His devotees.]

श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्नियहं चलम् ॥ अभ्यासेन तु कौन्तेय वैराग्येगा च गृह्यते ॥३५॥

VI. 35.

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहों O mighty-armed मनः mind दुर्निग्रहं difficult of control चलं restless ग्रसंशयं undoubtedly तुः but कोन्तेय O son of Kunti ग्रभ्यासन by practice नेराग्येण by renunciation च and गृह्यते is restrained.

The Blessed Lord said:

Without doubt, O mighty-armed, the mind is restless, and difficult to control; but through practice and renunciation, O son of Kunti, it may be governed.

[C. f. Patanjali I. 12.

Practice: Earnest and repeated attempt to make the mind steady in its unmodified state of Pure Intelligence, by means of constant meditation upon the chosen Ideal.

Renunciation: Freedom from desire, for any pleasures, seen or unseen, achieved by a constant perception of evil in them.]

त्रसंयतात्मना योगो दुष्प्राप इति मे मितः॥ वश्यात्मना तु यतता श्क्योऽवाप्तुमुपायतः॥३६॥

VI. 36.

श्रयंयतात्मना By a man of uncontrolled self योग: Yoga दुष्पाप hard to attain इति this मे my मितः conviction वश्यात्मना by the self-controlled one तु

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but उपायत: by right means यतता by the striving one ऋवाप्तुं to obtain शक्य: possible.

Yoga is hard to be attained by one of uncontrolled self: such is my conviction; but the self-controlled, striving by right means, can obtain it.

अर्जुन उवाच॥

अयितः श्रद्धयोपेतो योगाचिलितमानसः॥ अप्राप्य योगसंसिद्धि कांगितं कृष्णा गच्छति॥३७॥

YI. 37.

म्रर्जुनः Arjuna उवाच said:

कृष्ण Krishna श्रद्ध्या by Shraddhâ उपेतः possessed श्रयतिः uncontrolled योगात् from Yoga चित्ततमानसः one whose mind wanders away योगसंसिद्धं perfection in Yoga श्रश्नाप्य not gaining कां which गति end गच्छति meets.

Arjuna said:

Though possessed of Shraddha but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Krishna?

किञ्चाभयविभ्रष्टिश्चश्चाभ्रमिव नश्यति॥ अप्रतिष्टो महाबाहो विमृदो ब्रह्मगाः पथि॥३८॥

VI. 38.

महावाहों O mighty-armed ब्रह्मणः of Brahman पश्चि in the path विमृदः deluded अप्रतिष्ठः supportless उभयविश्वष्ठः fallen from both छित्र rent अश्चे cloud इव like न not नश्यति perishes कश्चित् particle implying question.

Does he not, fallen from both, perish, without

support, like a rent cloud, O mighty-armed, deluded in the path of Brahman?

[Fallen from both: That is, from both the paths of knowledge and action.]

्यतन्मे संशयं कृष्णा च्छेत्तुमर्हस्यशेषतः ॥ त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥३६॥

VI. 39.

कृष्ण O Krishna में my एतन this संशय doubt अशेषनः completely टेक्स है to dispel अर्हास art justified त्वदन्यः but thee अस्य of this संशयस्य doubt टेक्स dispeller न not हि verily उपपदात is fit.

This doubt of mine, O Krishna, Thou shouldst completely dispel; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the commiscient Lord.]

श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते॥ नहि कत्यागञ्जतकश्चिद्दर्गति तात गच्छति॥४०॥

VI. 40.

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ () son of Prithâ न not एव verily इह here न not ज्यमुत्र hereafter तस्य his विनाश: destruction विद्यात is जात () my son हि verily कल्याणकृत् doer of good कश्चित् any दुर्गति bad state, hence grief न not गच्छति goes.

The Blessed Lord said:

Verily, O son of Prithâ, there is destruction for him, neither here nor hereafter: for, the doer of good, O my son, never comes to grief. Tata—son. A disciple is looked upon as a son; Arjuna is thus addressed having placed himself in the position of a disciple to Krishna.]

प्राप्य पुरायकतां हो का नुषित्वा शाश्वतीः समाः॥ शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥४१॥

VI. 41.

योगभ्रष्टः One fallen from Yoga पुरायकृतां of the righteous लोकान् worlds प्राप्य having attained शाम्बतीः eternal समाः years उषिन्दा having dwelt शुचीनां of the pure श्रीमतां of the prosperous गेहे in the home श्रीभजायते reincarnates.

Having attained to the worlds of the righteous, and dwelling there for everlasting years, the fallen in Yoga, reincarnates in the home of the pure and the prosperous.

[Everlasting years—not absolutely, meaning a very long period.]

भथवा योगिनामेव कुले भवति भीमताम् ॥ एतदि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

VI. 42.

अथवा Or धीमतां of the wise योगिनां of the Yogis एव verily कुले in the family भवात is born ईट्शं such यन which जन्म birth एतत् this हि verily लोके in the world दुर्लभतां very rare to obtain.

Or else he is born into a family of wise Yogis only; verily, a birth such as that, is very rare to obtain in this world.

[Very rare: more difficult than the one mentioned in the preceding sloka.]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ॥ यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

VI. 43.

तत्र There पौर्वदोहिंसं acquired in his former body मं that बुद्धिसंयोगं union with intelligence लभते gains कुरुनन्दन O son of the Kurus च and ततः than that भूयः more संसिद्धी for perfection यतते strives.

There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O son of the Kurus.

[Intelligence—Samskåra: Store of experience in the shape of impressions and habits.

Strives.....perfection: Strives more strenuously to attain to higher planes of realisation than those acquired in his former birth.]

पूर्वाभ्यासेन तेनेव हियते द्यवशोऽपि सः॥ जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥४४॥

VI. 44.

तेन By that एव verily पूर्वाभ्यासेन previous practice अवशः helpless ग्रापि even सः he हियते is borne योगस्य of Yoga जिज्ञासुः enquirer ग्रापि even शब्दज्ञह्म Word-Brahman (the Vedas) ग्रातिवर्तते goes beyond.

By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga, rises superior to the performer of Vedic actions.

[Borne on in spite of himself: carried to the goal of the course which he marked out for himself in his last incarnation, by the force of his former Samskâras, though he might be unconscious of them—or even unwilling, to pursue it, owing to the interference of some untoward Karma.

Rises &c: lit. goes beyond the Word-Brahman, i. e., the Vedas.]

प्रयत्नाद्यतमानस्तु योगी संशुद्ध कि विवषः॥ अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥४५॥

VI. 45

तु But प्रयञ्चात् with assiduity यतमानः striving योगी Yogi संशुद्धकिन्त्रियः purified of taint अनेकजन्मसंसिद्धः perfected through many births ततः then परां supreme नितं goal याति attains.

The Yogi striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

तपस्विष्योऽधिको योगी ज्ञानिष्योऽपि मतोऽधिकः किर्मिष्यश्चाधिको योगी तस्माद्योगी भवार्जुन ४६

योगी Yogi तपस्तिभ्यः than ascetics अधिकः superior ज्ञानिभ्यः than the learned अपि even अधिकः superior कार्मिभ्यः than the performers of action च and योगी Yogi अधिकः superior मतः deemed तसात् therefore अर्जुन O Arjuna योगी Yogi भन be.

The Yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shàstras). He is also superior to the performers of action, (enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna!

[Wisdom: Knowledge from precepts, but not direct insight into the Divine Truth.]

योगीनामि सर्वेषां मद्रतेनान्तरात्मना ॥ श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥४७॥

VI. 47.

युः Who श्रद्धावान् endued with Shraddha महतन

absorbed in me ग्रन्तरात्मना with inner self मां me भजते worships सः he मे by me सर्वेषां of all योगीनाम् Yogis ग्राप even युक्ततमः most steadfast मतः regarded.

And of all Yogis, he who with the inner self merged in Me, who with Shraddha devotes himself to Me, is considered by Me, as the most steadfast.

[Of all Yogis—of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu, Rudra, Aditya, etc.]

इति ध्यानयोगो नाम षष्टोऽध्यायः॥

The end of the sixth chapter, designated THE WAY OF MEDITATION.

Srimad-Bhagavad-Gita.

॥ सप्तमोऽध्यायः॥

SEVENTH CHAPTER

श्रीभगवानुवाच॥

मय्यासकमनाः पार्थ योगं युंजन्मदाश्रयः॥ भसंशयं समग्रं मां यथा श्रास्यसि तच्कृणु॥१॥

VII. 1.

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ O son of Prithâ मिश्र in me ग्रासक्तमनाः with mind intent on me मदाश्रयः taking refuge in me योगं Yoga युंजन् practising समग्रे wholly मां me ग्रासंशयं doubtless यथा how ज्ञास्यित shall know तन् that शृशु hear.

The Blessed Lord said:

With the mind intent on Me, O son of Prithâ, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear.

[Fully i. e., possessed of infinite greatness, strength, power, grace, and other infinite attributes.

आनं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः॥ अज्ञात्वा नेह भूयोऽन्यज्ञातब्यमवशिष्यते॥२॥

VII. 1.

श्रहं I ते to thee सिवज्ञानं combined with realisation इदं this ज्ञानं knowledge अशेषतः in full वक्षामि shall tell यत् which ज्ञात्वा having known इह here भृयः more ग्रन्यत् anything else ज्ञातन्यं what ought to be known न not ग्रवशिष्यते remains.

I shall tell you in full, of knowledge, speculative and practical, knowing which, nothing more here remains to be known.

[Nothing more—because he who knows the Reality, becomes Omniscient.]

मनुष्याणां सहस्रेषु कश्चिद्यति सिद्धये ॥ यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥ VII. 3.

मनुष्याणां Of men सहस्रेषु among thousands कश्चित् some one सिद्धये for perfection यति strives यतनां of the striving ones सिद्धानां of the blessed ones अपि even कश्चित् some one मां me तत्त्वतः in reality विन्ति knows.

One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality.

[The Blessed: Siddhanam—this word literally means the perfected ones—but here it means only those who acquiring good Karma in a past incarnation, strive for freedom in this life.]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च॥ अहंकार इतीयं मे भिन्ना प्रकृतिरष्ट्या॥४॥

VII. 4.

भूमिः Earth आपः water अनलः fire वायुः air खं ether

मनः mind बुद्धिः intellect एव verily ग्रहंकारः egoism च and इति thus इयं this में my ग्रष्टधा eightfold भित्रा divided प्रकृतिः Prakriti, the Maya belonging to the Ishwara.

Bhumi (earth), Apa (water), Anala (fire), Vâyu (air), Kham (ether), mind, intellect, and egoism: thus is My Prakriti divided eightfold.

The raison d'être of this reduction of matter into five elements, is quite different from that conceived by modern science. Man has five senses only, just five ways in which he can be affected by matter, therefore his perception of matter cannot be divided further. The five elements are of two kinds, subtle and gross. The gross state is said to be formed by taking half of a subtle element, and adding ith to it, of each of the rest: e.g., gross Akasha = \frac{1}{2} subtle Akasha + \frac{1}{3}th subtle Vayu, + th subtle Tejas, + th subtle Apah, + th subtle Bhumi. Then again, the ether, air, light, water, and earth of modern science, do not answer to the five elements of Hindu philosophy. Akasha is just sound-producing agency. From Akasha rise Vâyu, having the properties of sound and touch. From Vâyu springs Tejas, possessing the property of visibility, as well as those predecessors. From Tejas rises Apah, combining with the above properties its distinctive feature, flavour. Bhumi comes from Apah, bringing the property of smell to its inheritance.]

अपरेयमितस्त्वन्यां प्रकृति विद्धि मे पराम ॥ जीवभृतां महावाहो ययेदं धार्यते जगत्॥५॥

VII. 5.

तु But इयं this ग्रुपरा lower इतः from this ग्रन्यां different जीवभूतां the very life-element मे my परा higher श्रकृतिं Prakriti विद्धि know महावाहो O mighty-armed ख्या by which इदं this जगत् universe धार्यते is sustained.

This is the lower (Prakriti). But different from it, know thou, O mighty-armed, My higher Prakriti—the principle of self-consciousness, by which this universe is sustained.

[The former Prakriti is lower, being productive of evil, itself constituting the bondage of Samsâra.]

पतद्योनीनि भूतानि सर्वागीत्युपधारय॥ अहं कृत्सस्य जगतः प्रभवः प्रलयस्तथा॥६॥

VII. 6.

सर्वाणि All भूतानि beings एतत्योनीनि those of which these two (Prakritis) are the womb इति this उपधारय know ग्रहं I कृत्सस्य of the whole जगतः universe प्रभवः source तथा and also प्रलयः dissolution.

Know that these (two Prakritis) are the womb of all beings. I am the origin and dissolution of the whole universe.

[I am the origin &c: In Me the whole universe originates and dissolves, as everything springs from My Prakriti.]

मत्तः परतरं नान्यर्तिकचिदस्ति धनंजय ॥ मिय सर्वमिदं प्रोतं सूत्रे मियागगा इव ॥७॥

VII. 7.

धनंजय O Dhananjaya मत्तः than me प्रतरं higher अन्यत् else किंचित् aught न not अस्ति is सूत्रे in a thread मिशागणाः a row of jewels इव like इदं this सर्वे all मिशा in me प्रोतं is strung.

Beyond Me, O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread.

[Beyond Me—there is no other cause of the universe but Me.]

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः॥ प्रमावः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥८॥

VII. 8.

कोन्तेय O son of Kunti स्रहं I स्रप्सु in waters रसः sapidity शाशिस्ययोः in moon and sun प्रभाः radiance सर्ववेदेखु in all the Vedas प्रणवः syllable Om खे in Akâsha शहदः sound नृषु in men पोरुषं humanity स्रिम am.

I am the sapidity in waters, O sun of Kunti; I, the radiance in moon and sun; I am the syllable Om in all the Vedas, sound in Akasha, and the Indwelling in mankind.

[Indwelling—Paurusham: the state of the Purusha or Indweller: the Indwelling of the Self makes the human-ness in mankind.

In Me as essence, all these are woven, as being Mv manifestations.

पुरायो गंधः पृथिव्यां च तेजश्चास्मि विभावसौ ॥ जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥६॥

VII. q.

च And पृथिव्यां in earth पुराद्यः sacred गन्धः fragrance च and विभावसौ in fire तेजः brilliancy सर्व- भृतेषु in all beings जीवनं life च and तपस्त्रिषु in ascetics तपः austerity श्रास्म (I) am.

I am the sacred fragrance in earth, and the

brilliance in fire am I; the life in all beings, and the austerity am I in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्॥ बुद्धिबुद्धिमतामस्मि तेजस्तेजिखनामहम्॥१०॥

VII. 10.

पार्थ O son of Pritha मां me सर्वभूतानां of all beings सनातनं eternal वीजं seed विद्धि know बुद्धिमतां of the intelligent बुद्धिः intellect तजिस्वनां of the heroic तजः heroism ग्रहं I ग्राहिम am.

Know Me, O son of Prithâ, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of the heroic.

बलं बलवतामस्मि कामरागविवार्जेतम्॥ धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

VII. 11.

भरतर्षभ O bull among the Bhâratas (ग्रहं I) वलवतां of the strong कामरागाविवर्जितं devoid of desire and attachment वलं strength ग्रह्मि am भूतेषु in beings धर्माविरुद्धः unopposed to Dharma कामः desire ग्रह्मि (I) am.

Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bhâratas, desire in beings, unopposed to Dharma.

[Desire—Kâma: thirst for objects not present to the senses.

Attachment—Raga: for those presented to the senses.

Unopposed to Dharma: the desire simply for the bare maintenance of life, certainly not that which causes thirst and attachment for senseobjects.]

ये चैव सात्विका भावा राजसास्तामसाश्च ये॥ मत्त एवेति तान्विद्धि न त्वहं तेषु ते मिय ॥१२॥ VII.

ये Whatever च and एव verily सात्विकाः belonging to Sattva भावाः states च and य whatever राजसाः belonging to Rajas तामसा: belonging to Tamas तान् them मत्तः proceeding from me एव verily इति this विद्धि know तु but ग्रहं I तेषु in them न not ते they मार्च in me.

And whatever states pertaining to Sattva, and those pertaining to Rajas, and Tamas, know them to proceed from Me alone; still I am not in them, but they are in Me.

[All things are in Him, yet not He in them. Logically, this can only happen in super-imposition through illusion: as that of a ghost seen in the stump of a tree; the ghost is in the stump, from the point of view of the man in the dark, but the stump is never in the ghost. Similarly the universe is super-imposed on the Lord, seen in His place through Maya, but He is not in it. The Lord returns to the same teaching in Chap. IX. 4. 5.]

त्रिभिर्गुण्मयैभीवैरोभिः सर्वमिदं जगत्॥ मोहितं नाभिजानाति मामेक्यः परमव्ययम् ॥१३॥

VII.

एभि: By these त्रिभि: three गुग्रमयै: composed of Gunas भावैः states मोहितं deluded इदं this सर्व all जगत् world एभ्यः from them परं distinct अन्ययं immutable मां me न not श्रमिजानाति knows.

Deluded by these states, the modifications

of the three Gunas (of Prakriti), all this world does not know Me, beyond them, and immutable.

दैवी ह्येषा गुगामयी मम माया दुरत्यया॥ मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥१४॥

VII. 14.

हि Verily एषा this गुगामयी constituted of Gunas देवि divine मम my माया illusion दुरत्यया difficult to cross over ये who माम एव me only प्रपद्यन्ते take refuge (in) ते they एतां this मायां illusion तरन्ति get across.

Verily, this divine illusion of Mine, constituted of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.

[Divine: transcending human perception.

Devote.....alone: Abandoning all formal religion (Dharma) completely take refuge in Me, their own Self, the Lord of Illusion.]

न मां दुष्कृतिनोमृढाः प्रपद्यन्ते नराधमाः॥ माययापहृतज्ञाना आसुरं भावमाश्रिताः॥१५॥

VII. 15.

दुष्कृतिनः evil-doers मूहाः the deluded नराधमाः the lowest of men मायया by Mâyâ अपहतज्ञानाः deprived of discrimination आसुरं belonging to Asura भावं way आश्रिताः those who have followed मां me न not अपद्यन्ते devote themselves.

They do not devote themselves to Me,—the evil-doers, the deluded, the lowest of men, deprived of discrimination by Maya, and following the way of Asuras.

[Way of Asuras, i. e., cruelty, untruth, and the like.]

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ॥ मार्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

VII. 16.

भरतर्षभ O bull among the Bharatas ग्रर्जुन O Arjuna चतुर्विधाः four kinds सुकृतिनः virtuous जनाः people ग्रार्त: the distressed जिज्ञासुः the seeker for knowledge अर्थार्थी the seeker for enjoyment च and ज्ञानी the wise मां me भजन्ते worship.

Four kinds of virtuous men worship Me, O Arjuna,—the distressed, the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bhâratas.

[Seeker for enjoyment: One who wishes for objects of enjoyment, both here and hereafter.

The Wise: One who has forsaken all desires, knowing them to arise from Maya.]

तेषां ज्ञानी नित्ययुक्त एकुभक्तिर्विशिष्यते॥ प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥१७॥

VII. 17.

तेषां Of them नित्ययुक्तः ever-steadfast एकभक्तिः whose devotion is to the One ज्ञानी the wise विशिष्यते excels हि verily ग्रहम् I ज्ञानिनः of the wise ग्रत्यर्थे supremely प्रियः dear सः he च and मम my प्रियः dear.

Of them, the wise man, ever-steadfast, (and fired) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me.

इदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्॥

भाश्यितः स हि युक्तात्मा मामेवानुक्तमां गतिम १^८ VII. 18.

एते These सर्वे all एव surely उदारा: noble त but ज्ञानी the wise ग्रात्मा Self एव very मे my मतं conviction हि verily युक्तात्मा steadfast-minded सः he श्रनुत्तमां the supreme गतिं goal मां me एव verily ग्रास्थितः is established.

Noble indeed are they all, but the wise man I regard as my very Self; for with the mind steadfast, he is established in Me alone, as the supreme goal.

बहुनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ॥ वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१६॥ VII.

वहनां Of many जन्मनां of births अन्ते at the end ज्ञानवान the wise मां me वासुदेव: Vâsudeva सर्व all इति thus प्रपद्यते resorts सः that महात्मा the great soul सुदुर्लभ: very rare.

At the end of many births, the man of wisdom takes refuge in Me, realising that all this is Vàsudeva, (the innermost Self). Very rare is that great soul.

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः॥ तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

VII. 20.

तै: तै: By this or that कामै: (by) desires हतज्ञानाः those deprived of discrimination तं तं this or that नियमं rite ग्रास्थाय having followed स्वया प्रकृत्या by their own nature नियताः led अन्यदेवताः other gods प्रवद्यन्ते worship.

Others again, deprived of discrimination by this and that desire, following this or that rite, devote themselves to other gods, led by their own natures.

[Own natures: Samskâras acquired in previous lives.]

यो यो यां तनुं भक्तः श्रद्धयार्चितुमिच्छति॥ तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥२१॥ VII. 21.

यः यः Whatever भक्तः devotee यां यां whatsoever तनुं form श्रद्धया with Shraddhâ श्राचितुं to worship इच्छति desires तस्य तस्य of him ताम् that एव surely श्रद्धां Shraddhâ श्रहं I श्रचलां unflinching विद्धामि make.

Whatever a devotee seeks to worship with Shraddhà, what form soever that Shraddhá of his,—that do I make unwavering.

स तया श्रद्धया युक्तस्तस्याराधनमीहते॥ लभते च ततः कामान्मयैव विहितान्हि तान्॥२२॥ VII. 22.

सः He तया with that श्रद्धया (by) Shraddhá युक्तः endued तस्य of it श्राराधनं worship ईहते engages in च and ततः from that मया by me एव surely विहितान् dispensed तान् those कामान् desires हि verily लभते gains.

Endued with that Shraddha, he engages in the worship of that, and from it, gains his desires,—those being verily dispensed by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यरूपमेश्वसाम् ॥ देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

VII. 23.

तु But ग्रन्पमधसां तेषां of those of little understanding तत् that फलं fruit ग्रन्तवत् limited भवति becomes देवयज्ञः the worshippers of Devas देवान् Devas यान्ति go महन्ताः my devotees माम् me ग्राप too यान्ति attain.

But the fruit, (accruing) to these men of little understanding is limited. The worshippers of Devas go to the Devas; My devotees too come to Me.

[These men of little understanding: Though the amount of exertion is the same (in the two kinds of worship), these people do not take refuge in Me, so that they may attain infinite results.]

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः॥ परं भावमजानन्तो ममाव्ययमनुत्तमम्॥२४॥

VII. 24

अबुद्धयः The foolish मम my अव्ययं immutable अनुत्तमं unsurpassed परं supreme भावं nature अजानन्तः not knowing अव्यक्तं the unmanifested मां me व्यक्तिं manifestation आपन्नं come मन्यन्ते regard.

The foolish regard Me as (only) the unmanifested come into manifestation, not knowing My supreme state,—the Immutable and transcendental.

[The ignorant take Me as an ordinary mortal, assuming embodiment from the unmanifested state, like all other men, being impelled by the force of past Karma. This is due to their ignorance of My real nature, hence they do not worship the One without a second.]

नाहं प्रकाशः सर्वस्य योगमायासमावृतः॥

मृढोऽयं नाभिजानाति लोको मामजमव्ययम्॥२५॥ VII. 25.

ग्रहं I योगमायासमावृत: veiled by Yoga-Maya i. e., illusion born of Yoga or the union of three Gunas सर्वस्य to all प्रकाश: manifest मृह: the deluded ग्रयं this लोक: world ग्रजं the unborn ग्रन्थं the immutable मां me न not ग्रभिजानाति knows.

Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ॥ भविष्यागि च भूतानि मां तु वेद न कश्चन ॥२६॥ VII. 26.

श्रर्जुन O Arjuna समतीतानि the past च and वर्तमानानि the present भविष्याणि the future च and भूतानि beings श्रहं I वेद know तु but मां me कश्चन any one न not वेद knows.

I know, O Arjuna, the beings of the whole past, and the present, and the future, but Me none knoweth.

[This Yoga-māyā spread over the Lord, which veils the understanding of others in recognising Him, does not obscure His own knowledge, as it is His, and He is the wielder of it,—just as the glamour (Maya) caused by a juggler (Mayavin) does not obstruct his own knowledge. This illusion which binds others, cannot dim His vision.]

इच्छाद्वेषसमुत्येन द्वन्द्वमोहेन भारत॥ सर्वभूतानि संमोहं सर्गे यान्ति परन्तप॥२७॥

VII. 27.

परन्तप O Scorcher of foes भारत O descendant of Bharat सर्गे at birth इच्छोद्देषसमुत्यन arisen from desire and aversion दून्द्रमोहेन by the delusion of the pairs of opposites सर्वभूतानि all beings संमोहं delusion यान्ति go.

By the delusion of the pairs of opposites, arising from desire and aversion, O descendant of Bharata, all beings fall into delusion at birth, O scorcher of foes.

[To one whose mind is subject to the dualistic delusion, caused by the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world; far less can such an intellect grasp the transcendental knowledge of the innermost Self.]

येषां त्वन्तगतं पापं जनानां पुगयकर्मगाम् ॥ ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां ददवताः ॥२८॥

VII. 28.

तु But पुग्यकर्मणां of men of virtuous deeds येषां whose जनानां of men पापं sin अन्तगतं is at an end मृन्यु-मोहनिर्मुक्ताः freed from the delusion of the pairs of opposites ते they हडब्रताः men of firm resolve मां me भजन्ते worship.

Those men of virtuous deeds, whose sin has come to an end,—they freed from the delusion of the pairs of opposites, worship Me with firm resolve.

जरामरणमोत्ताय मामाश्रित्य यतन्ति ये॥ ते ब्रह्मतद्विदुः कृत्स्त्रमध्यात्मं कर्म चाखिलम् ॥२६॥ VII. 29.

जरामरणमोद्याय For freedom from old age and

death मां in me आश्वित्य having taken refuge ये who यतन्ति strive ते they तत् that ब्रह्म Brahman कृत्स्नं the whole अध्यान्मं Adhyâtma अखिलं the entire कर्म Karma च and विदु: know.

Those who strive for freedom from old age and death, taking refuge in Me,—they know Brahman, the whole of Adhyatma, and Karma in its entirety.

[(They know) the whole of Adhyatma: They realise in full the Reality underlying the innermost individual Self.]

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः॥ प्रयागाकालेऽपि च मां ते विदुर्युक्तचेतसः॥३०॥ VII. 30.

श्रे Who च and मां me साधिभूतं साधिदेवं साधियतं च with Adhibhuta, Adhidaiva, and Adhiyajna विदु: know ते they युक्तचेतसः steadfast in mind प्रयाणकाले at the time of death श्राप even मां me विदु: know.

Those who know Me with the Adhibhuta, and the Adhidaiva, and with the Adhiyajna, (continue to) know Me even at the time of death, steadfast in mind.

[Their consciousness of Me continues as ever, unaffected by the change of approaching death.]

इति ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः॥

The end of the seventh chapter designated, THE WAY OF KNOWLEDGE WITH REALISATION.

Srimad-Bhagavad-Gita.

॥ अष्टमोऽध्यायः॥

EIGHTH CHAPTER

अर्जुन उवाच ॥ किं तद्रहा किमध्यात्मं किं कर्म पुरुषोत्तम ॥ अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

VIII. 1.

ग्रर्जुन: Arjuna उवाच said:

पुरुषोत्तम O best of Purushas तत् that ब्रह्म Brahman कि what ग्रध्यात्मं Adhyâtma कि what कर्म Karma (च and) कि what ग्रधिमृतं Adhibhuta कि what श्रोक्तं called कि what च and ग्रधिदेवं Adhidaiva उच्यते is said.

Arjuna said:

What is that Brahman, what is Adhyàtma, what is Karma, O best of Purushas? What is called Adhibhuta, and what Adhidaiva?

अधियज्ञः कथं को 5त्र देहे 5स्मिन् मधुसूदन॥ प्रयागाकाले च कथं शेयो 5सि नियतात्मिभिः॥२॥ VIII. 2.

मधुसूदन O destroyer of Madhu अत्र here अस्मिन् in this देहें body कः who कयं how अधियतः Adhiyajna च and प्रयागाकाले at the time of death नियतात्मभिः by the self-controlled कयं how ज्ञेयः knowable असि art. And who in what way is Adhiyajna here in this body, O destroyer of Madhu? And how art Thou known at the time of death, by the self-controlled?

श्रीभगवानुवाच ॥

अत्तरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते॥ भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥३॥

VIII. 3.

श्रीभगवान् The Blessed Lord उवाच said:

श्रद्धारं The Imperishable परमं Supreme ब्रह्म Brahman स्वभावः (His) nature, the dwelling of Brahman in each individual body श्रध्यात्मं Adhyâtma उच्यते is said भूतभावोद्भवकरः that which causes the existence and genesis of beings विसर्गः offering (to gods) कर्मसंज्ञितः is called Karma.

The Blessed Lord said:

The Imperishable is the Supreme Brahman. Its dwelling in each individual body, is called Adhyàtma; the offering in sacrifice which causes the genesis and support of beings, is called Karma.

[Offering in sacrifice—includes here all virtuous works.

Karma: Cf. III. 14. 15.]

अधिभूतं च्रो भावः पुरुषश्चाधिदैवतस्॥ अधियशोऽहमेवात्र देहे देहभूतां वर ॥४॥

VIII. 4.

देहभूतां Of the embodied वर the best त्तरः perishable भावः existence अधिभूतं Adhibhuta पुरुषः In-

dweller ग्राधिदैवतं Adhidaivata ग्रान here देहे in the body ग्रहं I एव verily ग्राधियज्ञः Adhiyajna.

The perishable adjunct is the Adhibhuta, and the Indweller is the Adhidaivata; I alone am the Adhiyajna here in this body, O best of the embodied.

[Adhibhuta: that perishable adjunct which is different from, and yet depends for its existence on the self-conscious principle, i.e., everything material, everything that has birth.

Adhidaivata: the universal Self in Its subtle aspect: the Centre from which all living beings have their sense-power.

Adhiyajna; the presiding deity of sacrifice,—Vishnu.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्॥ यः प्रयाति स मञ्जावं याति नास्त्यत्र संशयः॥५॥ VIII. 5,

च And अन्तकाले at the time of death माम me एव only समर्न remembering कलेवर body मुक्त्वा leaving यः who प्रयाति goes forth सः he मद्भावं my being याति attains अत्र here संशयः doubt न not अस्ति is.

And he, who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being: there is no doubt of this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्॥ तं तमेवैति कौन्तेय सदा तद्भावभावितः॥६॥

VIII. 6.

ग्रम्ते At the end यं यं whatever भावं idea (object) वा or ग्राप even सारन् remembering कलेवरं body त्यज्ञति leaves कौन्तेय O son of Kunti सदा constantly तद्भावभावितः inured to the thought of that object तं तं that एव alone एति attains.

Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, (because) of his constant thought of that object.

[Constant thought: the idea is, that the most prominent thought of one's life occupies the mind at the time of death. One cannot get rid of it, even as one cannot get rid of a disagreeable thought-image in a dream; so, the character of the body to be attained next, by one, is determined accordingly, i. e., by the final thought.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च॥ मय्यर्पितमनोबुद्धिमीमेवैष्यस्यसंशयः॥७॥

VIII.

तस्मात् Therefore सर्वेषु कालेषु at all times मां me ग्रनुस्मर remember युध्य fight च and मध्यपितमनोबुद्धिः one, with mind and intellect devoted to me असंशय: without doubt मां me एव verily एड्यास shall come to.

Therefore, at all times, constantly remember Me and fight. With mind and intellect absorbed in Me, thou shalt doubtless come to Me.

[Remember me and fight: Do thou constantly keep thy mind fixed on me and at the same time perform thy Swadharma, as befits a Kshattriya; and thus thou shalt attain the purification of the heart.]

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना॥ परमं पुरुषं दिव्यं याति पार्थानुचितयन् ॥८॥

VIII. 8.

पार्थ O son of Pritha श्रभ्यासयोगयुक्तेन (with the

mind made) steadfast by the method of habitual meditation नान्यगामिना not moving towards any other thing चेतसा with mind परमं supreme दिन्यं resplendent पुरुषं Purusha अनुचिन्तयन् meditating याति goes.

With the mind, not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling in the Supreme, Resplendent Purusha, O son of Prithâ, one goes to Him.

[Method - Yoga.

Resplendent—the Being in the solar orb, same as Adhidaivata, of the fourth sloka.

कविं पुरागामनुशासितार-

मग्गोरगीयांसमनुस्मरेद्यः॥

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्गी तमसः परस्तात् ॥६॥

प्रयागाकाले मनसाऽचलेन

भक्त्या युक्तो योगवलेन चैव॥ भुवोर्मध्ये प्रागामावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥१०॥ VIII. 9, 10.

कि Omniscient पुराणं ancient अनुशासितारं overruler अणोः than atom अणियांसं minuter सर्वस्य of
all धातारं sustainer अचिन्यरूपं one whose form is
inconceivable आदित्यवर्णं self-luminous like the sun
तमसः of the darkness (of ignorance) परस्तात् beyond
प्रयाणकाले at the time of death भक्ता with devotion
युक्तः endued अचलेन unmoving मनसा with mind
योगवलेन with the power of Yoga च and एव verily
अवोः of the two eye-brows मध्ये betwixt प्राणं Prâna

सम्यक् thoroughly आवेश्य placing यः who अनुसमरत् remembers सः he तं that परं supreme दिव्यं resplendent पुरुषं Purusha उपैति reaches.

The Omniscient, the Ancient, the Over-ruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Maya—he, who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eye-brows, he goes to that Supreme, Resplendent Purusha.

[Self-luminous: Known by no agency like the understanding, or the mind or the senses, but by Self alone.

Power of Yoga—which comes, by the constant practice of Samadhi.

Prana: the vital current.

Fixing the whole Prána—means, concentrating the whole will and self-consciousness.]

यदत्तरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः॥

यदिच्छन्तो ब्रह्मचर्य चरन्ति

तत्ते पदं संग्रहेगा प्रवक्ष्ये ॥११॥

VIII. 11.

वेदविद: Knowers of the Veda यत् which ग्रन्तरं imperishable वदन्ति speak वीतरागाः freed from attachment यत्यः self-controlled (Sannyasins) यत् which विशन्ति enter यत् which इच्छन्तः desiring ब्रह्मचर्यं Brahmacharya चरन्ति practise ते to thee तत् that पदं state to be obtained संग्रहेण in brief प्रवक्ष्ये (I) shall tell.

What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins), freed from attachment enter, to gain which goal, they live the life of a Brahmacharin, that I shall declare unto thee in brief.

[Brahmacharin-a religious student who takes the vow of continence etc.; every moment of this stage is one of hard discipline and asceticism.] Cf. Kathopanishad. II. 14.

सर्वद्वाराणि संयम्य मनो हृदि निरुद्धा च ॥ मूर्धन्याधायात्मनः प्राग्णमास्थितो योगधारगाम् १२ ॐिमित्येकात्तरं ब्रह्म व्याहरन्मामनुस्मरन्॥ यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥१३॥ VIII.

12.

13.

सर्वद्वाराणि All inlets (senses) संयम्य having controlled मन: mind हृदि in heart निरुद्ध्य having confined च and पाएं Prana मूर्धिन in the head आधाय having placed द्वात्मनः of one's self योगधारणां practice of concentration आहियतः established (in) अ Om इति this एकाच्यं one-syllable ब्रह्म Brahman ज्याहर्न uttering मां me अनुसारन remembering देह body त्यजन् leaving यः who प्रयाति departs सः he परमां supreme गति goal याति goes.

Controlling all the senses, confining the mind in the heart, drawing the Prana into the head, occupied in the practice of concentration, uttering the one-syllable "Om"—the Brahman, and meditating on Me; -he who departs, leaving the body, attains the Supreme goal,

[Supreme goal; the lower Bfahman is meant here, not the Absolute, for, at death, according to the Sruti, the Pranas of him who passes to the Absolute, do not depart; being Brahman he goes to Brahman. No movement can be predicated of him, because he has already become the Infinite. (Bri. Up. IV. 4 and 5.).]

-Cf. Vedanta Sutras, Ch. IV. Pt. II. 12 to 14.

अनन्यचेताः सततं यो मां स्मरति नित्यशः॥ तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥ VIII. 14.

अन्यचेताः With the mind not thinking of any other object यः who मां me नित्यशः daily सततं constantly समर्ति remembers पार्थ O son of Prithâ अहं I तस्य नित्ययुक्तस्य of that ever-steadfast योगिनः of the Yogi सुलभः easily attainable.

I am easily attainable by that ever-steadfast Yogin who remembers Me constantly and daily, with a single mind, O son of Prithâ.

[Daily—all through life.]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥ नाप्तुवन्ति महात्मानः संसिद्धि परमां गताः ॥१५॥ VIII. 15.

परमां Highest संसिद्धि perfection गताः reaching महात्मानः the great-souled ones मां me उपेद्ध having attained दुःखालयं home of pain अशाश्वतं ephemeral (च and) पुनर्जन्म re-birth न not आप्रवन्ति get.

Reaching the highest perfection, and having attained Me, the great-souled ones, are no more subject to re-birth—the home of pain and ephemeral.

[Ephemeral: non-eternal, of an ever-changing nature.]

आव्रह्मभुवनालोकाः पुनरावर्तिनोऽर्जुन ॥ मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

VIII. 16.

ग्रर्जुन O Arjuna ग्राब्रह्मभुवनात् up to (i. e. including) the realm of Brahmâ लोकाः worlds पुनरावर्तिनः subject to return तु but कौन्तेय O Kounteya मां me उपेत्य having attained पुनर्जन्म re-birth न not विद्यते is.

All the worlds, O Arjuna, including the realm of Brahmà, are subject to return, but after attaining Me, O son of Kunti, there is no re-birth.

[Subject to return—because limited by time.]

सहस्रयुगपर्यन्तमहर्यद्वहागो विदुः॥ रात्रि युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥१७॥ VIII. 17.

सहस्रयुगपर्यन्तं Ending in thousand Yugas ब्रह्मणः of Brahmâ यत् which ग्रहः day युगसहस्त्रान्तां ending in thousand Yugas रात्रिं night (ये who) विदुः know ते those जनाः men ग्रहोरात्रिवदः knowers of day and night.

They know (the true measure of) day and night, who know the day of Brahmâ, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas.

[Day and night—mean evolution and involution of the whole universe respectively.]

अव्यक्ताद्वचक्तयः सर्वाः प्रभवन्त्यहरागमे ॥ राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

VIII. 18.

ग्रहरागमे At the approach of day ग्रन्यकात् from the unmanifested सर्वाः all न्यक्तयः manifestations

प्रभवन्ति proceed राज्यागमे at the approach of night तत्र into that एव verily ग्रज्यक्तसंज्ञके in that which is called the unmanifested प्रजीयन्ते merge.

At the approach of (Brahmà's) day, all manifestations proceed from the unmanifested state; at the approach of night, they merge verily into that alone, called the Unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते॥ राज्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥१६॥

VIII. 19.

पार्थ O son of Prithâ सः that एव verily ग्रयं this भूतग्रामः multitude of beings भूत्वा भूत्वा being born again and again राज्यागमे at the approach of night मलीयते merges ग्रहरागमे at the approach of day ग्रवशः helpless प्रभवति re-manifests.

The very same multitude of beings (that existed in the preceding day of Brahmà), being born again and again, merge, in spite of themselves, O son of Prithâ, (into the unmanifested), at the approach of night, and remanifest at the approach of day.

[Being born...themselves: They repeatedly come forth and dissolve, being forced by the effects of their own Karma.]

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः॥ यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥ VIII. 20.

तसात From that तु but ग्रह्यकात from the unmanifested पर: that which is beyond ग्रन्य another, distinct ग्रह्यक्तः Unmanifested सनातनः Eternal य: that भाव: existence सः that सर्वेषुभूतेषु in all beings नश्यत्सु at (their) destruction न not विनश्यति dies.

But beyond this unmanifested, there is that other Unmanifested, Eternal Existence-That which is not destroyed at the destruction of all beings.

This Unmanifested—which being the seed of the manifested, is Avidyâ itself.]

अव्यक्तोऽत्तर इत्युक्तस्तमाहः परमां गतिम्॥ यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥ VIII.

ग्रव्यक्तः Unmanifested ग्रह्मरः Imperishable इति thus उक्तः called तम् that परमां supreme गतिम् goal न्नाहु: they describe यम् which प्राप्य having attained न not निवर्तन्ते they return तन् that मम my परमम् highest धाम state.

What has been called Unmanifested and Imperishable, has been described as the Goal Supreme. That is My highest state, having attained which, there is no return.

पुरुषः स परः पार्थ भक्तया लभ्यस्वनन्यया॥ यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥ VIII. 22.

पार्थ O son of Pritha भूतानि Beings यस्य of whom ग्रन्तःस्थानि dwelling in येन by whom इदं this सर्वे all ततं pervaded तु also सः that परः Supreme पुरुषः Purusha ग्रनन्यया by whole-souled भक्तया by devotion लभ्यः is obtainable.

And that Supreme Purusha is attainable, O son of Prithâ, by whole-souled devotion to Him alone, in Whom all beings dwell, and by Whom all this is pervaded,

यत्र काले त्वनावृत्तिमावृत्ति चैव योगिनः॥ प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥ VIII. 23.

भरतर्घभ O bull of the Bharatas यत्र in which काले time (path) तु but प्रयाताः travelling योगिनः Yogis अनावृत्तिम् non-return आवृत्ति return च and एव again यान्ति go तम् that कालं time (path) वक्ष्यामि (I) shall tell.

Now I shall tell thee, O bull of the Bhàratas, of the time (path) travelling in which, the Yogis return, (and again of that, taking which) they do not return.

अग्निज्योतिरहः शुक्कः षगमासा उत्तरायगाम्॥ तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥ VIII. 24.

श्रिप्तः Fire ज्योतिः light श्रहः day-time शुक्रः the bright (fortnight) परामासा उनरायणं the six months of the northern passage of the sun तत्र in this (path) भयाताः departed ब्रह्मविदः the knowers of Brahman जनाः people ब्रह्म Brahman गच्छन्ति go to.

Fire, flame, day-time, the bright fortnight, the six months of the Northern passage the Sun,—taking this path, the knowers Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षगमासा दिल्णायनम्॥ तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥ VIII.

धूमः Smoke रात्रि night-time तथा also कृद्णः the dark (fortnight) षगमासा दक्तिणायनम् the six months of the southern passage of the sun तत्र in this (path) योगी Yogi चान्द्रमसं lunar ज्योतिः light प्राप्य attaining निवर्तते returns.

Smoke, night-time, the dark fortnight, the six months of the Southern passage of the Sun—taking this path the Yogi, attaining the lunar light, returns.

[It is difficult to decide the true significance of these two verses (24 & 25). Some are inclined to think that each of the steps means a sphere; while others, a state of consciousness. Still others think, that the series beginning with fire means developing states of illumination and renunciation, and that beginning with smoke, increasing states of ignorance and attachment.

The two paths, Devayana and Pitriyana, by which the souls of the dead are supposed to travel to the other world of their deserts are mentioned in the Upanishads, prominently in the Chhandogya, V. x. 1., 2. Badarayana discusses these passages in the Brahma Sutras, IV. ii. 18—21. But an interesting light has been thrown upon the question by Mr. Tilak's theory of the Arctic home of the ancestors of the Aryan race. He has also dealt with this subject specially, in a paper of great value which appeared in *Prabuddha Bharata* (Vol. IX. p. 160.) Considering the importance of the doctrine and the excellent way in which it has been elucidated by Mr. Tilak, we shall briefly note below the main heads of his argument.

The words Pitriyana and Devayana are used many times in the Rigveda. But the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the Pitriyana road, whatever be the time of his death. It is therefore clear that the doctrine of the Upanishads was a later development, probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was

established. Now, if along with this we consider that death during the Southern passage of the sun was regarded as inauspicious from the Arctic times, we can see how the distinction arose between the paths of a man's soul according as he died in the dark or the bright part of the year.

As to the series of steps in each path, since Agni was believed to be the only leader of the soul on its path, and both paths ended with the passages of the sun, the starting and halting points thus settled, it was not difficult to fill in the intermediate steps. The dual character of the world is manifested in Agni as flame and smoke. The flame was therefore the starting point of one path and smoke of the other. Day and night, increasing and decreasing moon, Northern and Southern passages of the sun came next in natural order. The number of steps can easily be increased, and as a matter of fact has been increased in the Kaushitaki and some other Upanishads, on the same general principle.

Another point in this connection may be noted. There is nothing in the second or Pitriyana path to correspond with Agni, in the first. We must therefore either reduce the number of steps in the first path by taking the words "fire" and "flame" in appositional relation and translate the same as "fire, that is flame," or increase the steps in the second by adding "fire" as one.

शुक्करुषो गती होते जगतः शाश्वते मते॥ एकया यात्यनावृत्तिमन्ययावर्तते पुनः॥२६॥

VIII. 26.

हि Verily जगतः of the world शुक्ककृत्यों bright and dark एते these गती two paths शाश्वते eternal मते are considered एकया by one अनावृत्तिम् non-return याति goes to अन्यया by the other पुनः again आवति returns.

Truly are these bright and dark paths of

the world considered eternal: one leads to non-return; by the other, one returns.

[The paths are eternal, because Samsâra is eternal.]

नैते स्ती पार्थ जानन् योगी मुहाति कश्चन॥ तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्ज्जन ॥२७॥

VIII. 27.

पार्थ O son of Pritha एते these सृती two paths जानन् knowing कश्चन whosoever योगी Yogi न मुह्यात is not deluded तस्मान् therefore ग्रर्जुन O Arjuna सर्वेषु in all कालेषु times योगयुक्तः steadfast in Yoga भव be (thou.)

No Yogi, O son of Prithâ, is deluded after knowing these paths. Therefore, O Arjuna, be thou steadfast in Yoga, at all times.

[Knowing that one of the paths leads to Samsâra and the other to Moksha, the Yogi takes up the one leading to illumination and rejects the other.

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुरायफलं प्रदिष्टम् ॥ अस्पेति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥२८॥

VIII. 28.

वेदेषु In the (study of the) Vedas यज्ञेषु in the (practice of) Yajnas तपःसु in the (practice of) austerities दानेषु in (giving) gifts एव also यत् whatever पुग्यफलं meritorious effect प्रदिष्टम् is declared च and इदम् this विदित्वा having known योगी a Yogi तत् it सर्वे all ग्रह्मेति rises above ग्राह्मं primeval परं supreme स्थानं abode उपैति goes to.

Whatever meritorious effect is declared (in the Scriptures) to accrue from (the study of) the Vedas, (the performance of) Yajnas, (the practice of) austerities and gifts, having known this, the Yogi rises above it all, and attains to the Primeval, Supreme Abode.

[This—the truth imparted by the Lord in answer to the questions of Arjuna at the beginning of the present chapter.]

इति अत्तरब्रह्मयोगोनामाष्ट्रमोऽध्यायः॥

The end of the eighth chapter designated, THE WAY TO THE IMPERISHABLE BRAHMAN.

Srimad-Bhagavad-Gita.

॥ नवमोऽध्यायः॥

NINTH CHAPTER

श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ॥ ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥

IX. I.

श्रीभगवान् The Blessed Lord उवाच said:

इदं This गुहातमम् most profound तु indeed विज्ञान realisation सहितं united with ज्ञानं knowledge ग्रनस्थि to one who does not carp ते to thee प्रवश्थानि shall declare बत् which ज्ञान्वा having known ग्रग्रामात् from evil (Samsâra) मोश्यसे (thou) shalt be free.

The Blessed Lord said:

To thee, who doth not carp, verily shall I now declare this, the most profound knowledge, united with realisation, having known which, thou shalt be free from evil (Samsâra).

राजविद्या राजगुद्यं पवित्रमिदमुत्तमम् ॥ प्रत्यत्तावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

IX. 2.

इदम् This राजिवद्या the king of sciences, (i. e., the highest science) राजगुह्य kingly secret (i. e., the deepest of all profound truths) उत्तमं supreme पवित्रम्

purifier प्रत्यत्वानमम् realisable by direct perception धन्ये endowed with (immense) merit कर्तु to perform सुसुखं very easy (च and) ग्रन्थयं of imperishable nature.

Of sciences, the highest; of profundities, the deepest; of purifiers, the supreme, is this; realisable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature.

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ॥ अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्माने ॥३॥

IX. 3.

परन्तप O scorcher of foes ग्रस्य of this धर्मस्य of Dharma ग्रश्नह्थानाः without Shraddhâ पुरुषाः persons मां me ग्रशाप्य without attaining मृत्यु death संसार rebirth वर्त्मनि in the path (मृत्युसंसारवर्त्मनि in the path of rebirth fraught with death) निवर्तन्ते they return.

Persons without Shraddhá for this Dharma, return, O scorcher of foes, without attaining Me, to the path of re-birth fraught with death.

[Without.....Dharma: Who have no faith in this knowledge of the Self, regarding the physical body itself as the Self.]

मया ततिमदं सर्वे जगदव्यक्तमूर्तिना॥ मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥४॥

IX. 4.

अन्यक्त Unmanifested मूर्तिना by (the) form मया by me इदं this सर्वे all जगत् world ततं pervaded सर्वमूतानि all beings मत्स्यानि exist in me अहं I च and तेषु in them न not अवस्थितः dwelling.

All this world is pervaded by Me in My

unmanifested form: all beings exist in Me, but I do not dwell in them.

[Unmanifested: being invisible to the senses,

Exist in Me—have an individual existence

through Me, the Self, underlying them all.

Do not dwell in them-like corporeal things-in contact with them, or contained as though in a receptacle.]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्॥ भूतभृत्र च भूतस्थो ममात्मा भूतभावनः ॥५॥

IX. 5.

च And भूतानि beings न not मत्स्थानि dwelling in me में my ऐश्वरं Divine योगं Yoga पश्य behold मम् my ग्रान्मा self भूतभृत् bringing forth the beings च and भूतभावनः supporting the beings न not भूतस्यः dwelling in the beings.

Nor do beings exist in Me (in reality), behold My Divine Yoga! Bringing forth and supporting the beings, My Self does not dwell in them.

Vide vii, 12.

[Nor do &c.—Because of the Self being unattached to or unconnected with any object. "Devoid of attachment, He is never attached."—Brih. Upa. 3-9-26.]

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्॥ तथा सर्वाशि भूतानि मत्सानीत्युपधारय ॥६॥

IX. 6.

वायुः Wind नित्यं always सर्वत्रगः moving every-. where महान् mighty यथा just as ग्राकाशास्थितः rests in the Akasha तथा so सर्वािष all भूतानि beings मत्स्थानि dwell in me इति thus उपधारय know.

As the mighty wind, moving always everywhere, rests ever in the Akásha, know thou, that even so do all beings rest in Me.

Rests ever in the Akasha-without being attached to it.

The idea is, that beings rest in the Lord without contact with, and so without producing any effect on, Him.]

सर्वभूतानि कौन्तेय प्रकृति यान्ति मामिकाम्॥ कल्पच्ये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥॥॥

IX. 7.

कौन्तेय O son of Kunti सर्वभूतानि all beings कल्पस्ये at the end of the Kalpa मामिकां my प्रकृति Prakriti बान्ति go to पुन: again कल्पादो at the beginning of the Kalpa तानि them ग्रहं I विस्जामि send forth.

At the end of a Kalpa, O son of Kunti, all beings go back to My Prakriti: at the beginning of (another) Kalpa, I send them forth again.

[Prakriti: The inferior one composed of the three Gunas.

Kalpa—a period of cosmic manifestation.

प्रकृतिं खामवष्टभ्य विसृजामि पुनः पुनः॥ भूतश्रामिमं ऋत्स्रमवशं प्रकृतेवशात् ॥८॥

IX. 8.

स्वाम् My own प्रकृतिं Prakriti अवष्टभ्य having animated प्रकृते: of Prakriti वशात् from the sway of इमम् this कृत्स्नं whole ग्रवशं helpless भूत्रशामं multitude of beings पुनः पुनः again and again विसृजामि (I) send forth.

Animating My Prakriti, I project again and again this whole multitude of beings, helpless under the sway of Prakriti.

[Animating My Prakriti—invigorating and fertilising the Prakriti dependent on Him, which had gone to sleep at the universal dissolution, at the end of the Kalpa.]

न च मां तानि कर्माणि निवधनित धनंजय । । उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ६॥

IX. 9.

धनंजय O Dhananjaya तानि these कर्माणि acts तेषु कर्मसु in those acts असन्त unattached उदासीनवन् as one neutral or indifferent आसीनं sitting च and मां me न निवधन्त (they) do not bind.

These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya.

[These acts—which involve the unequal creation and dissolution of the universe.

As in the case of the Ishvara, so of others also, the absence of the egotistic feeling of agency, and of attachment for results, is the cause of freedom (from Dharma and Adharma.)

मयाऽध्यत्तेगा प्रकृतिः सूयते सचराचरम्॥ हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते॥१०॥

IX. 10.

अध्यत्तेण By reason of proximity (lit. presiding over) मया by me प्रकृति: Prakriti सचराचरम् the moving and the unmoving स्यते produces कौन्तेय O son of Kunti अनेन through this हेतुना (by) cause (इदं this) जगन् world निपर्वितंते wheels round and round.

By reason of My proximity, Prakriti produces all this, the moving and the unmoving;

the world wheels round and round, O son of Kunti, because of this.

In verses VII to X the Lord defines position, following the Arundhati Nyâya. When a bride is brought to her husband's house for the first time, he shows her a very tiny star, called Arundhati. To do this, he has to direct her gaze the right way, which he does by asking her to look at something near and something big, in the direction of the star, e.g., a branch of a tree. Next, he draws her attention to a large bright star observed beyond this branch, and so on, till by several steps, he succeeds in leading her eyes to the right thing. This method of leading to a subtle object through easy steps, is called, Arundhati Nvava. The Lord begins by stating that He projects all beings at the beginning of evolution: Prakriti is only an instrument in His hands. Next. He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final truth that really He does nothing, it is Prakriti, who animated by His proximity produces all that is. It is His Light that lights up Prakriti, and makes her live and act, That is all the relation between Him and her. 7

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्॥ परं भावमजानंतो मम भूतमहेश्वरम् ॥११॥

IX. II.

भूतमहेश्वरं Great Lord of beings मम my परं higher भावं state or nature ग्रजानंतः unaware of मूढाः fools मानुषीं human तनुं body or form आश्रितं dwelling मास् me अवजानन्ति disregard.

Unaware of My higher state, as the great Lord of beings, fools disregard Me, dwelling in the human form,

[Great Lord—Supreme Self.]

मोघौशा मोघकर्माणो मोघज्ञाना विचेतसः॥ राज्ञसीमासुरीं चैव प्रकृति मोहिनीं श्रिताः॥१२॥ IX. 12.

मोघाशाः Of vain hopes मोघकर्माशः of vain works मोघज्ञानाः of vain knowledge विचेतसः senseless मोहिनीं delusive राज्ञसीं of the nature of Rûkshasas च and श्रासुरीं of the nature of Asuras प्रकृति nature श्रिताः (are) possessed of एव verily.

Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Rakshasas and Asuras.

[Vain—because they neglect their own Self. They see no self beyond the body.

They—refers to those described in the preceding sloka.

Râkshasas have Râjasic nature, Asuras, Támasic.]

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः॥ भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययस्॥१३॥

IX. 13.

तु But पार्थ O son of Pritha महात्मानः great-souled ones देवीं divine प्रकृतिं Prakriti श्राश्रिताः possessed of श्रनन्यमनसः with a mind devoted to nothing else भृतादिं origin of beings ग्रन्थयं immutable मां me ज्ञात्वा knowing भजन्ति worship.

But the great-souled ones, O son of Pritha, possessed of the Divine Prakriti, knowing Me to be the origin of beings, and immutable, worship Me with a single mind.

[Divine: Sâttvic.]

सततंकीतयन्तो मां यतन्तश्च दढब्रताः॥ नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

IX.

सततं Always कीर्तयन्तः glorifying मां me हडव्रताः of firm resolve यतन्त striving च and भक्तया with devotion नमस्यंत: bowing down च and निस्ययुक्ता: always steadfast मां me उपासते they worship.

Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते॥ एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

IX, 15.

ग्रन्ये Others ग्रापि too च and ज्ञानयज्ञेन with the Yajna of knowledge यजन्तः sacrificing उपासते (they) worship एकत्वेन as one प्रयक्तवेन as different विश्वतामुखं the All-Formed बहुधा in various ways.

Others, too, sacrificing by the Yajna of knowledge, (i. e., seeing the Self in all) worship Me the All-Formed, as one, as distinct, as manifold.

[All-Formed: He who has assumed all the manifold forms in the universe.

As one-identifying himself with the All-Formed; —the Advaita view.

As distinct—making a distinction in essence between the Lord and himself;—the Dualistic view.

As manifold—as the various divinities, Brahmâ, Rudra &c.]

अहं कतुरहं यज्ञः खधाहमहमौषधम्॥ मंत्रोऽहमहमेवाज्यमहमग्निरहम् हुतम् ॥१६॥

IX. 16.

अहं I कतु: the Kratu अहं I यत्तः the Yajna अहं I स्वधा the Svadhâ अहं I ऋषिधं the Aushadham अहं I सन्त्र: the Mantra अहं I आड्यम् the Ajyam एव also अहं I अप्रि the fire अहं I हतम् the oblation.

I am the Kratu, I the Yajna, I the Svadhâ, I the Aushadham, I the Mantra, I the Ajyam, I the fire, and I the oblation.

[Krafu is a particular Vedic rite.

Yajna: The worship enjoined in the Smriti.

Svadhā: food offered to manes (Pitris).

Aushadham: all vegetable food and medicinal herbs.

Mantra: the chant with which oblation is offered.

Ajyam: articles of oblation.

The fire—into which the offering is poured.]

पिताहमस्य जगतो माता धाता पितामहः॥ चेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥१७॥

IX. 17.

श्रदं र अस्य this जगत: of the world पिता father माता mother धाता the sustainer पितामह: the grand-father वेद्यं the one thing to be known पावित्रं the purifier श्रोकार: the syllable 'Om' ऋक् the Rik सीम Sâman यजु: Yajus एव also च and.

I am the Father of this world, the Mother, the Sustainer, the Grandfather; the Purifier, (the one thing) to be known, (the syllable) Om, and also the Rik, Sâman and Yajus.

[Sustainer—by dispensing fruit of action.]

गतिर्भर्ता प्रभुः सात्ती निवासः शरगा सुहत् ॥ प्रभवः प्रलयः स्थानं निभानं बीजमन्ययम् ॥१८॥

IX. 18.

गाति: The goal भर्ता supporter प्रमु: Lord साह्यी the witness निवास: abode शर्ण refuge सुहृत् friend प्रभव: origin प्रलय: dissolution स्थानं substratum निधानं storehouse बीजम् the seed ग्रव्ययस् immutable.

The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Storehouse, the Seed immutable.

[Seed: cause of the origin of all things.

Immutable—because it endures so long as the Samsara endures.]

तपाम्यहमहं वर्षे निगृह्णाम्युत्सृजामि च॥ अमृतं चैव मृत्युश्च सदसचाहमर्जुन ॥१६॥

IX. 19.

त्रर्जुन O Arjuna ग्रहं I तपामि give heat ग्रहं I वर्ष the rain उत्सृजामि send forth च and निगृह्णामि withhold ग्रमृतं immortality च and एव also मृत्यु: death च and ग्रहं I सन् being च and ग्रसन् non-being.

(As sun) I give heat: I withhold and send forth the rain; I am immortality and also death, the being and non-being am I, O Arjuna!

[Being: The manifested world of effects.

Non-being—means, the cause which is unmanifested only, and not non-existence; otherwise we have to conceive existence coming out of non-existence, which is absurd. The Sruti says, "How can existence come out of non-existence?"—Chhand. Upa. 6.]

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्टा स्वर्गति प्रार्थयन्ते॥

ते पुगयमासाद्य सुरेन्द्रलोक-मश्रंति दिव्यान्दिवि देवभोगान् ॥२०॥ ^{IX.} 20.

भैविद्याः The knowers of the three Vedas यही: by Vajnas मां me इष्ट्वा having worshipped सोमपाः the drinkers of Soma पुतपापाः purified from sin स्वर्गति passage to heaven प्रार्थयन्ते (they) pray ते they पुरायं holy सुरेन्द्रलोकम् the world of the Lord of the Devas आसाद्य having reached दिवि in heaven दिन्यान् divine देवभोगान् the pleasures of the Devas अभन्ति enjoy.

The knowers of the three Vedas, having worshipped Me by Yajna, drunk the Soma, and (thus) been purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the Devas, they enjoy in heaven the divine pleasures of the Devas.

[Lord of the Devas—Indra, who is called Sata-kratu, because he had performed a hundred sacrifices.]

ते तं भुक्त्वा स्वर्गलोकं विशालं चीगो पुराये मत्येलोकं विशानित॥ धवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥२१॥

IX. 21.

ते They तं that विशालं vast स्वर्गलोकं the Swarga-world सुक्ता having enjoyed प्राये merit त्रीणे at the exhaustion मर्द्यलोकं the mortal world विशान्त (they) enter एवं thus त्रयीधर्मम् injunctions of the three (Vedas) अनुप्रयत्नाः abiding by कामकामाः desiring desires गतागतं state of going and that of coming कामन्त attain to.

Having enjoyed the vast Swarga-world, they enter the mortal world, on the exhaustion of their merit: Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

[Injunctions—Ritualistic, the Karma-Kânda.]

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते॥ तेषां नित्याभियुक्तानां योगच्चेमं वहाम्यहम् ॥२२॥

IX. 22.

ग्रनन्याः Non-separate मां me चिन्तयन्तः meditating ये who जना: persons पर्युपासते worship (Me) in all things नित्याभियुक्तानां steadfast wholly and constantly तेषां to them ग्रहं I योगत्तेमं the supply of what is lacking and the preservation of what is already possessed वहामि carry.

Persons who, meditating on Me as nonseparate, worship Me in all beings, to them thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.

[Ananyāh—as non-separate i. e., looking upon the Supreme Being as not separate from their own self. Or Ananyah may mean, without any other (thought). Then the translation of the sloka should be-persons who worship Me in all beings, never harbouring any other thought, to them &c.

I carry & c.—Because while other devotees work for their own gain and safety, those who see nothing as separate from themselves, do not do so, even they do not cherish a desire for life or death; so the Lord secures to them gain and safety.]

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः॥ तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

IX. 23.

कोन्तेश O son of Kunti श्रद्धया with Shraddhâ आन्ताः endued (with) भक्ताः devotees ये who अन्य-देवताः other gods अपि even यजन्ते worship ते they अपि too अविधिपूर्वेकम् by wrong method मां me एव alone यजन्ति worship.

Even those devotees, who endued with Shraddhá, worship other gods, they too, worship Me alone, O son of Kunti; (but) by the wrong method.

[Wrong method—ignorantly, not in the way by which they can get Moksha.]

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥ न तु मामभिजानन्ति तस्वेनातश्चचवन्ति ते ॥२४॥

IX. 24

हि Indeed सर्वयज्ञानाम् of all Yajnas ग्रहं I एव alone भोक्ता enjoyer च and प्रभु: Lord च and ते they तु but मां me तत्वेन in reality न ग्राभिजानन्ति do not know ग्रतः hence च्यवन्ति (they) fall (return).

For I alone am the Enjoyer, and Lord of all Yajnas; but because they do not know Me in reality, they return, (to the mortal world).

[They return—By worshipping other gods they attain no doubt to the spheres of their sacrifice, but after the exhaustion of their results, they fall from those spheres and return to the mortal world.]

यान्ति देववता देवान् पितृन्यान्ति पितृवताः॥ भूतानियान्तिभूतेज्यायान्तिमद्याजिनोऽपिमाम्२५

IX. 25.

देवव्रताः Votaries of the Devas देवान् the Devas यान्ति go to पितृव्रताः the votaries of the Pitris पितृन्

the Pitris यान्ति go to भूतेज्याः the worshippers of Bhutas भूतानि Bhutas यान्ति go to मद्याजिनः my votaries ग्रापि too मां me यान्ति go to.

Votaries of the Devas, go to the Devas; to the Pitris, go their votaries; to the Bhutas, go the Bhuta worshippers; My votaries too come unto Me.

[Bhutas—beings lower than the Devas, but higher than human beings.

Me—The Imperishable.]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति॥ तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः॥२६॥

IX. 26.

यः. Whoever में to me भक्ता with devotion पत्रं a leaf पुष्पं a flower फलं a fruit तोयं water प्रयच्छिति offers अहं I प्रयतात्मनः of the pure-minded भक्त्युपहृतम् the devout gift तत् that अक्षामि accept.

Whoever, with devotion offers Me, a leaf, a flower, a fruit, water, that I accept;—the devout gift of the pure-minded.

[Not only the single devotion to the Supreme leads to imperishable result i. e., Moksha, but it is also so easy and simple to perform,—says Krishna in this and the next two slokas.]

यत्करोषि यदश्चासि यज्जुहोषि ददासि यत्॥ यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पगाम्॥२७॥

IX. 27.

कौन्तेय O son of Kunti यत् whatever करोषि thou doest यत् whatever अभासि thou eatest यत् whatever जहाषि thou offerest in sacrifice यत् whatever ददासि thou givest away यत् whatever तपस्यसि thou practisest

as austerity तन् that मदर्पणं offering unto me

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

शुभाशुभफलेरेवं मोक्ष्यसे कर्मबन्धनैः॥ संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥२८॥ IX. 28.

एवं Thus शुभ good ब्रश्चभ evil फलै: from results कर्मबन्धनै: from the bondages of actions मोक्ष्यसे (thou) shalt be freed from विमुक्त: liberated सन्यास-योग Yoga of renunciation युक्तात्मा with the heart steadfast in मां unto me उपेट्यांस (thou) shalt come.

Thus shalt thou be freed from the bondages of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

[The Yoga of renunciation—This way of purification of the heart by offering everything to the Lord.

Liberated—thou shalt be liberated while in the body, and at its death, become Me.

समोऽहं सर्वभूतेषु न में द्वेष्योऽस्ति न प्रियः॥ ये भजन्ति तु मां भक्त्या मिय ते तेषु चाप्यहम् २६

IX. 29.

ग्रहं I सर्वभूतेषु to all beings समः the same में to me न not द्वेड्यः hateful न not प्रियः dear श्रस्ति is ये those

नु but मां me भक्त्या with devotion भज्ञन्ति worship ते they मिय in me च and ग्रहं I ग्रिंग too तेषु in them.

I am the same to all beings: to Me there is none hateful nor dear. But those who worship Me with devotion, they are in Me, and I too am in them.

I am like fire. As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I. My grace falls upon My devotees, but not owing to any attachment on My part. As the sun's light, though pervading everywhere, is reflected in a clean mirror, so also is the Supreme Lord present as a matter of course in those persons only, from whose minds all the dirt of ignorance has been removed by devotion.]

अपि चेत्सुदुराचारो भजते मामनन्यभाक्॥ साधुरेव स मन्तव्यः सम्यग्व्यवस्तितो हि सः॥३०॥ IX. 30.

सदुराचारः The very wicked ऋषि even चेत् if अनन्यभाक् with devotion to none else मां me भजते worships सः he साद्यः good एव also मन्तव्यः should be regarded हि indeed सः he सम्यक् rightly व्यवसितः resolved.

Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

[He has rightly resolved—He is one who has formed a holy resolution, to abandon the evil ways of his life.]

चित्रं भवति धर्मात्मा राश्वच्छानित निगच्छति॥ कौन्तेय प्रतिजानीहि न मे भक्तः प्रगाश्यति॥३१॥ IX. 31.

चित्रं Soon धर्मात्मा righteous भवाति (he) becomes

शास्त्र eternal शान्ति peace निगच्छित attains to कौन्तेय O son of Kunti में my भक्तः devotee न प्रणश्यित is never destroyed (इति this) प्रतिजानीहि know (do thou proclaim boldly).

Soon does he become righteous, and attains to eternal Peace, O son of Kunti; boldly canst thou proclaim, that My devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः॥ स्त्रियो वैश्यास्तथा श्रुद्धास्तेऽपि यान्ति परांगतिम ३२

IX. 32.

पार्थ O son of Pritha ये who ग्राप also पापयोनयः of inferior birth स्युः might be स्त्रियः women वेश्याः Vaishyas तथा as well as शुद्धाः Sudras ते they ग्राप even मां me व्यपाभित्य taking refuge in परां the supreme गतिं goal हि indeed यान्ति attain.

For, taking refuge in Me, they also, O son of Prithá, who might be of inferior birth,—women, Vaishyas, as well as Sudras,—even they attain to the Supreme Goal.

[Of inferior birth...Sudras—Because by birth, the Vaishyas being engaged only in agriculture &c., and the women and Sudras being debarred from the study of the Vedas.]

किं पुनर्जाह्मणाः पुराया भक्ता राजर्थयस्तथा॥ अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥ IX. 33.

पुरायाः Holy ब्राह्मणाः Brâhmanas तथा also भन्ताः devoted राजर्षयः Râjarshis कि पुनः how much more, अनित्यं transient असुखं joyless इमं this लोकं world आप्य having attained भजरव त्रीo thou worship मां me.

What need to mention holy Brâhmanas, and devoted Râjarshis! Having obtained this transient, joyless world, worship thou Me.

Rajarshis-kings who had attained to sainthood

(Rishihood).

What need &c.: How much more easily then do the holy Brâhmanas and the devoted royal saints attain that Goal?

Having world—Being born in this human body which is hard to get, one should exert oneself immediately for perfection, without depending on the future, as everything in this world is transient, and without seeking for happiness, as it is joyless.]

मन्मना भव मद्भको मद्याजी मां नमस्कुरु॥ मामेवैष्यसि युक्तवैवमात्मानं मत्परायगाः ॥३४॥

IX. 34.

मन्मना With mind filled with me मद्रकः my devotee मद्याजी sacrificer unto me भव be thou मां to me नमस्क्र bow down एवं thus मत्परायगः taking me as the supreme goal ज्ञात्मानं heart युक्तवा having made steadfast मां me एव alone एड्यास thou shalt come.

Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in taking Me as the Supreme Goal, thou shalt come to Me.

इति राजविद्याराजगुह्ययोगो नाम नवमो ईध्यायः

The end of the ninth chapter, designated THE WAY OF THE KINGLY KNOWLEDGE AND THE KINGLY SECRET.

Srimad-Bhagavad-Gita.

॥ दशमोऽध्यायः॥

TENTH CHAPTER

श्रीभगवानुवाच ॥ भूय एव महाबाहो श्रृणु मे परमं वचः॥ यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥१॥

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहो O mighty-armed भूय: again एव verily में my परमं supreme वचः word श्रुण hear (thou) यत् which प्रीयमाणाय who art delighted (to hear) ते to thee ग्रहं I हितकाम्यया wishing (thy) welfare वश्यामि I will tell.

The Blessed Lord said:

Again, O mighty-armed, do thou listen to My Supreme word, which I, wishing thy welfare, will tell thee who art delighted (to hear Me).

[Supreme—as revealing the unsurpassed truth.]

न मे विदुः सुरगगाः प्रभवं न महर्षयः॥ अहमादिहिं देवानां महर्षीगां च सर्वशः॥२॥

X. 2.

न Not सुरगणाः the hosts of Devas न nor महर्षयः the great Rishis में my प्रभवं origin विदुः do know हि for अहं दिवानां of the Devas महर्षीणां of the great Rishis च and सर्वशः in everyqway आदिः source.

Neither the hosts of Devas, nor the great Rishis, know My origin, for in every way I am the source of all the Devas and the great Rishis.

[Prabhavam—higher origin (birth);—though birthless, yet taking various manifestations power. Or it may mean, great Lordly power.

In every way: not only as their producer, but also as their efficient cause, and the guider of their intellect, &c. 7

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्॥ असंसूदः स मर्लेषु सर्वपापैः प्रमुच्यते ॥३॥ X. 3.

यः Who मां me अनादि beginningless अजं birthless च and लोकमहेश्वरं the great Lord of worlds देति knows स he मर्लेषु among mortals असंमूह: undeluded सर्वपापैः from all sins प्रमुच्यते is freed.

He who knows Me, birthless and beginningless, the great Lord of worlds—he, among mortals, is undeluded, he is freed from all sins. [All sins—consciously or unconsciously incurred.]

बुद्धिक्षीनमसंमोहः त्तमा सत्यं दमः शमः॥ सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥ ' महिंसा समता तुष्टिस्तपो दानं यशोऽयशः॥ भवन्ति भावा भूतानां मत्त एव पृथाग्विधाः॥५॥ 4. 5.

बुद्धिः Intellect ज्ञानं knowledge असंमोर्हः delusion त्तमा forbearance सत्यं truth दमः restraint of the external senses शमः calmness of heart सुखं happiness दु:खं misery भवः birth ग्रभावः death भयं fear च and

एव even त्रभयं fearlessnæs च as well as त्रहिंसा non-

injury समता even-ness तुष्टिः contentment तपः austerity दानं benevolence यशः good name ग्रयशः ill-fame भृतानां of beings पृथक् different विधाः kinds भावाः qualities मनः from me एव alone भवन्ति arise.

Intellect, knowledge, non-delusion, for-bearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, even-ness, contentment, austerity, benevolence, good name, (as well as) ill-fame;—(these) different kinds of qualities of beings, arise from Me alone.

[Arise &c.—according to their respective Karma.]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा॥ मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥६॥ X. 6.

सप्त Seven महर्षशः great Rishis पूर्वे of old तथा as well as चत्वारः four मनवः Manus मद्भावाः possessed of powers like me मानसा from mind जाताः born लोको in this world इमाः these येषाम् from whom प्रजाः creatures.

The seven great Rishis of old, as well as the four Manus, possessed of powers like Me, (due to their thoughts being fixed on Me) were born of (My) mind; from whom are these creatures in the world.

एतां विभूति योगं च मम यो वेत्ति तत्त्वतः॥ सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥॥॥

यः Who मम mine एता these विभृतिम् manifold

manifestation of (my) being योगं Yoga power च and तत्त्वतः in reality वेत्ति knows स he अविकम्पेन by (in) unshakable योगेन by. (in) Yoga युज्यते becomes established श्रत्र here न संशय: no doubt.

He who in reality knows these manifold manifestation of My being and (this) Yoga power of Mine, becomes established in the unshakable Yoga; there is no doubt of it.

[This Yoga power—that the great Rishis and the Manus possessed their power and wisdom, partaking of a very small portion of the Lord's infinite power and wisdom.

Unshakable Yoga: Samâdhi, the state of

steadiness in right realisation. 7

अहं सर्वस्य प्रभवो मत्तः सर्वे प्रवर्तते ॥ इति मत्वा भजन्ते मां बुधा भावसमिन्वताः ॥८॥

ग्रहं I सर्वस्य of all प्रभव: the origin मत्तः from me सर्वम् everything प्रवर्तते evolves इति thus मत्वा thinking बुधाः the wise भावसमन्विताः with loving consciousness मां me भजन्ते worship.

I am the origin of all, from Me everything evolves;—thus thinking the wise worship Me with loving consciousness.

[Loving consciousness—of the One Self in all.]

मिचित्ता महतप्राणा बोधयन्तः परस्परम्॥ कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥६॥

Χ.

मचिताः With (their) minds wholly in me महतप्राणाः with (their) senses absorbed in me मां me परस्परं mutually बोधयन्तः enlathtening च and निसं always

क्रथयन्तः speaking of च and तुष्यन्ति (they) are satisfied रमन्ति (they) are delighted च and.

With their minds wholly in Me, with their senses absorbed in Me, mutually enlightening, and always speaking of Me, they are satisfied and delighted.

[Satisfied: when there is cessation of all thirst. Says the Purana: All the pleasures of the senses in the world, and also all the great happiness in the Divine spheres, are not worth a sixteenth part of that which comes from the cessation of all desires.]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्॥ ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥१०॥

X. ro.

सततयुक्तानाम् Ever steadfast प्रीतिपूर्वकम् with affection भजताम् serving तेषाम् to them तं that बुद्धियोगं Buddhi Yoga ददामि (I) give येन by which ते they मां me उपयान्ति (they) come unto (me).

To them, ever steadfast and serving Me with affection, I give that Buddhi Yoga by which they come unto Me.

[Buddhi Yoga—Devotion of right knowledge, through Dhyana, of My essential nature as devoid of all limitations.

See II. 39.]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः॥ नारायाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥११॥

X. 11.

तेषां For them अनुकम्पार्थम् out of compassion एव mere अहं र आत्मभावस्थः abiding in (their) hearts भारवता luminous ज्ञानदीपेन by the lamp of knowledge श्रज्ञानजं born of ignorance तमः the darkness (of their mind) नारायामि (I) destroy.

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

[Luminous lamp of knowledge—characterised by discrimination; fed by the oil of contentment of Bhakti; fanned by the wind of absorbing meditation on Me; furnished by the wick of pure consciousness evolved by the constant cultivation of Brahmacharyam and other pious virtues; held in the reservoir of the heart devoid of worldliness; placed in the wind-sheltered recess of the mind, withdrawn from the sense-objects, and untainted by attachment and aversion; shining with the light of right knowledge, engendered by incessant practice of concentration. -Sankara.

अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान्॥ पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥ श्राहुस्त्वाभृषयः सर्वे देवर्षिर्नारदस्तथा॥ असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

अर्जुन: Arjuna उवाच said:

भवान् Thou परं Supreme ब्रह्म Brahman परं Supreme धाम abode परमं Supreme पवित्रं purifier (च and) सर्वे all ऋषयः the Rishis देवार्षः Deva-Rishi नारदः Nàrada तथा as well as ग्रासितः Asita देवलः Devala ब्यास: Vyása त्वां thee शाश्वतं the eternal पुरुषम् Purusha दिन्धं self-luminous त्रादिदेवं the first Deva ग्रजं birthless विभं the all-pervading ग्राह (they) declared स्वयं thyself हा and एव also मे to me ज़वीचि (thou) sayest.

Arjuna said:

The Supreme Brahman, the Supreme Abode, the Supreme Purifier, art Thou. All the Rishis, the Deva-Rishi Nàrada as well as Asita, Devala and Vyâsa have declared Thee as the Eternal, the Self-luminous Purusha, the first Deva, birthless and All-pervading. So also Thou Thyself, sayest to me.

सर्वमेतदतं मन्ये यन्मां वदसि केशव॥ न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः॥१४॥

X. 14.

केशव O Keshava मां to me यत् what वदिस (thou) sayest एतत् that सर्वे all ऋतं true मन्ये (I) regard हि verily भगवन् O Bhagavan ते thy व्यक्ति manifestation न neither देवाः Devas न nor दानवाः Dânavas विदुः do know.

I regard all this that Thou sayest to me as true, O Keshava. Verily O Bhagavan, neither the Devas nor the Dânavas know Thy manifestation.

[Bhagaván—is He in Whom ever exist in their fulness, all powers, all Dharma, all glory, all success, all renunciation and all freedom. Also—He that knows the origin and dissolution, and the future of all beings, as well as knowledge and ignorance, is called Bhagavàn.]

स्वयमेवात्मनात्मानं वेत्य त्वं पुरुषोत्तम ॥ भूतभावन भूतेश देवदेव जगत्पते॥१५॥

X. 15

पुरुषोत्तम O Purusha Supreme भूतभावन O Source of beings भूतेश O Lord of beings देवदेव O Deva of Devas जगत्पते O Ruler of the world त्वम् Thou

स्वयम् Thyself एव verily ऋात्मना by Thyself ऋात्मानं Thyself वेत्य (thou) knowest.

Verily, Thou Thyself knowest Thyself by Thyself, O Purusha Supreme, O Source of beings, O Lord of beings, O Deva of Devas, O Ruler of the world.

वक्तुमईस्यशेषेगा दिञ्या ह्यात्मविभूतयः॥ याभिर्विभूतिभिर्लोकानिमांस्वं ज्याप्य तिष्ठसि॥१६॥ ४. 16.

याभिः By which विभूतिभिः (Divine) attributes त्वम् thou इमान् all these लोकान् worlds ज्याच्य having filled तिष्टिस existest दिज्या divine ग्रान्मविभूतयः thy divine attributes हि indeed ग्रशेषेश without reserve वक्तं to speak of ग्रहेसि (thou) shouldst.

Thou shouldst indeed speak without reserve of Thy Divine attributes by which, filling all these worlds, Thou existest.

[Since none else can do so.]

कथं विद्यामहं योगिस्वां सदा परिचिन्तयन्॥ केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥१७॥ X. 17.

योगिन् O Yogin सदा ever परिचिन्तयन् meditating क्यं how ह्वां thee अहं I विद्याम् shall know भगवन् O Bhagavan नया by me केषु केषु in what and what भावेषु aspects, things च and चिन्त्य: to be thought of असि (thou) art.

How shall I, O Yogin, meditate ever to know Thee? In what things, O Bhagavan, art Thou to be thought of by me?

[In what things &c: In order that the mind even thinking of external objects, may be enabled

to contemplate Thee in Thy particular manifestations in them.]

विस्तरेणात्मनो योगं विभूतिं च जनार्दन॥ भूयः कथय तृप्तिर्हि श्रगवतो नास्ति मेऽमृतम् ॥१८॥

X. 18.

जनार्दन O Janardana आत्मनः thy योगं Yoga powers विभातें attributes च and विस्तरेश in detail भूयः again कथय speak of हि for अमृतं the ambrosia भृग्वतः to (me) who am hearing में to me तृप्ति: satiety न म्रस्ति there is not.

Speak to me again in detail, O Janûrdana, of Thy Yoga-powers and attributes; for I am never satiated in hearing the ambrosia (of Thy speech).

[Fandrdana—to Whom all pray for prosperity and salvation.

श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः॥ प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१६॥

I ().

श्रीभगवान् The Blessed Lord उत्राच said:

, इन्त O क्रुरुश्रेष्ठ best of the Kurus दिव्याः divine भ्रात्मविभूतयः my attributes प्राधान्यतः according to their prominence ते to thee कयथिष्यामि (I) shall speak of हि for मे my विस्तरस्य of manifoldness भ्रन्तः end नास्ति there is not.

The Blessed Lord said:

I shall speak to thee now, O best of the Kurus, of My Divine attributes, according to their prominence; there is no end to the manifoldness of My manifestation.

[According to their prominence, i. e., only where they are severally the most prominent.]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः॥ अहमादिश्च मध्यं च भूतानामन्त एव च॥२०॥

X. 20.

गुड़ांकेश O Gudâkesha सर्वभूताशयस्थितः existent in the heart of all beings ग्रात्मा the Self ग्रहं I भूतानां of (all) beings ग्रादिः the beginning मध्यं the middle ग्रन्तः the end च and ग्रहं I एव also.

I am the Self, O Gudàkesha, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

[Gudākesha—conqueror of sleep.

Beginning etc.,—That is, the birth, the life, and the death of all beings.]

म्रादित्यानामहं विष्णुज्योतिषां रविरंशुमान्॥ मरीचिर्मरुतामस्मि नत्त्वत्राणामहं शशी॥२१॥

X. 21.

भूहं I ग्रादित्यानां of the (twelve) Adityas विष्णुः Vishnu ज्योतिषां of luminaries ग्रंशुमान् the radiant रिवः the sun महतां of the winds (forty-nine wind-gods) मरीचिः Marichi ग्रासि (I) am नत्त्वाणाम् of the asterisms ग्रहं I शशी the moon.

Of the Adityas I am Vishnu; of luminaries, the radiant Sun; of the winds, I am Marichi; of the asterisms, the Moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः॥ इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

X. 22.

वेदानां Of the Vedas सामवेदः Sama Veda ग्रांसा (I)

am देवानां of the gods वासवः Vàsava ग्रस्म (I) am इन्द्रियाणाम् of the senses मनः Manas च and ग्रस्म (I) am भूतानां in living beings चेतना intelligence ग्रस्म (I) am.

I am the Sâma-Veda of the Vedas, Vàsava (Indra) of the gods, and of the senses I am Manas, and intelligence in living beings am I.

रुद्राणां शंकरश्चास्मि वित्तेशो यत्त्रस्ताम्॥ वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्॥२३॥

X. 23.

ह्राणां Of the Rudras शंकर: Shankara च and ग्रस्मि (I) am यत्तरत्तसाम् of the Yakshas and the Rakshasas विदेश: the Lord of wealth (Kuvera) (ग्रस्मि I am) वस्नां of the Vasus पावक: Pàvaka ग्रस्मि (I) am शिखरिणां of mountains मेह: Meru (ग्रस्मि I am).

And of the Rudras I am Shankara, of the Yakshas and Ràkshasas the Lord of wealth (Kuvera), of the Vasus I am Pâvaka, and of mountains, Meru am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्॥ सेनानीनामहं स्कंदः सरसामस्मि सागरः॥२४॥।

X., 24.

पार्थ O son of Prithâ मां me पुरोधसां of the priests मुख्यम् the chief बृहस्पतिं Brihaspati च and विद्धि know (thou) ग्रहं I सेनानीनां of generals स्कंदः Skanda सरसां of bodies of water सागरः the ocean ग्रास्म (I) am.

And of priests, O son of Prithà, know Me the chief, Brihaspati; of generals, I am Skanda; of bodies of water, I am the ocean.

महर्षींगां भृगुरहं गिरामस्भेयेकमंत्त्रम्॥

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥ X. 25.

ग्रहं I महर्षीणाम् of the great Rishis भृगु: Bhrigu गिरां of words एकं the one ग्रह्मरं the syllable "Om" ग्रास्म (I) am यज्ञानां of Yajnas जपयज्ञः the Yajna of Japa (silent repetition) स्थावराणां of immovable things हिमालय: the Himàlaya ग्रास्म (I) am.

Of the great Rishis I am Bhrigu; of words I am the one syllable "Om"; of Yajnas I am the Yajna of Japa (silent repetition); of immovable things the Himàlaya.

[Yajna of Japa—because there is no injury or loss of life involved in it, it is the best purifier of all Yajnas.]

म्रश्वत्थः सर्ववृत्तागां देवर्षीगां च नारदः॥ गन्धर्वागां चित्ररथः सिद्धानां किपलो मुनिः॥२६॥ X. 26.

सर्ववृत्ताणां Of all trees ग्रन्थत्यः the Asvattha देवर्षीणां of the Deva-Rishis च and नारदः Nàrada गन्धवीणाम् of Gandharvas चित्ररथः Chitraratha सिद्धानां of the perfected ones किपलः Kapila मुनिः the Muni.

Of all trees (I am) the Ashvattha, and Nàrada of Deva-Rishis; Chitraratha of Gandharvas am I, and the Muni Kapila of the perfected ones.

उचेःश्रवसमश्वानां विद्धि माममृतोद्भवम् ॥ ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥ X. 27.

श्रश्वानां Among horses अमृतोद्धवं Amrita-born उद्ये:-भवसं Uchchaisshravâ गजेन्द्राणाम् of lordly elephants ऐरावतम् Airâvata नराणां of men नराधिषम् the king च and माम् me विद्धि know (thou). Know Me among horses as Uchchaisshravà, Amrita-born; of lordly elephants Airávata, and of men the king.

[Amrita-born: Brought forth from the ocean when it was churned for the nectar.]

श्रायुधानामहं वज्रं धेनूनामस्मि कामधुक् ॥ प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः॥२८॥

X. 28.

श्रायुधानाम् Of weapons ग्रहम् I वज्ञम् the thunderbolt धनूनाम् of cows कामधुक् Kâmadhuk (Suravi, the heavenly cow yielding all desires) ग्राह्म (I) am (ग्रहम् I) प्रजनः cause of offspring कन्दर्भः Kandarpa च and ग्राह्म (I) am सर्पाणाम् of serpents वासुकिः Vàsuki ग्राह्म (I) am.

Of weapons I am the thunderbolt, of cows I am Kamadhuk; I am the Kandarpa, the cause of offspring; of serpents I am Vàsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ॥ पितृणामयमा चास्मि यमः संयमतामहम् ॥२६॥

X. 29.

नागानां Of snakes ग्रनन्तः Ananta ग्रस्मि (I) am याद-साम् of water-beings ग्रहं I वरुगाः Varuna (ग्रस्मि I am) पितृगाम् of Pitris ग्रयंमा Aryamâ च and ग्रस्मि (I) am संयमताम् of controllers ग्रहं I यमः Yama (ग्रस्मि I am.)

And Ananta of snakes I am, I am Varuna of water-beings; and Aryamà of Pitris I am, I am Yama of controllers.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्॥
ऋगागां च मृगेन्द्रोऽहं वैनतेथश्च पित्तगाम् ॥३०॥

X. 30.

दैत्यानाम् Of Diti's progeny च and प्रह्लादः Prahlàda ग्रास्म (I) am कलयताम् of measurers ग्रहं I कालः time (ग्रास्म I am) मृगाणाम् of beasts ग्रहं I च and मृगेन्द्रः the lord of beasts (lion) पित्तणां of birds वैनतयः son of Vinatâ, Garuda च and.

And Prahláda am I of Diti's progeny, of measurers I am Time; and of beasts I am the lord of beasts, and Garuda of birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्॥ भषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥३१॥

X. 31.

पवतां Of purifiers पवन: the wind ग्रास्म (I) am शस्त्र भृताम् of wielders of weapons (warriors) ग्रहं I रामः Ràma (ग्रास्म I am) भवाणां of fishes मकरः Makara (shark) ग्रास्म (I) am स्रोतसाम् of streams जाह्नवी the Jàhnavi, Ganges ग्रास्म (I) am.

Of purifiers I am the wind, Ràma of warriors am I; of fishes I am the shark, of streams I am Jáhnavi (the Ganges).

सर्गांगामादिरन्तश्च मध्यं चैवाहमर्जुन ॥ अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

X. 32.

श्रज्ञिन O Arjuna सर्गाणां of manifestations श्रादिः the beginning ग्रन्तः the end मध्यम् the middle च and ग्रहम् I एव also विद्यानाम् of all knowledges ग्रध्यात्म-विद्या the knowledge of the Self प्रवदताम् of disputants (च and) ग्रहं I वादः Vâda.

Of manifestations I am the beginning and the middle and also the end; of all knowl-

edges I am the knowledge of the Self, and Vàda of disputants.

[Vāda . Discussion is classified under three heads: 1. Vâda 2. Vitandâ 3. Jalpa.

In the first, the object is to arrive at truth; in the second, idle carping at the arguments of another, without trying to establish the opposite side of the question; and in the third, the assertion of one's own opinion, and the attempt to refute that of the adversary by overbearing reply or wrangling rejoinder.]

अत्तराणामकारोऽस्मि द्वन्द्वः सामासिकस्यच॥ अहमेवात्त्यः कालो धाताहं विश्वतोमुखः॥३३॥

X. 33.

श्रद्धाणां Of letters श्रद्धारः the letter A श्राह्म (I) am सामासिकस्य of all compounds च and द्वन्द्वः (that called in Sanskrit as) dvanda, the copulative ग्रहं I एव alone श्रद्धाः the inexhaustible कालः Time श्रह्म I विश्वनीमुखः the All-formed धाता the sustainer (by distributing fruits of actions).

Of letters the letter A am I, and Dvanda of all compounds; Myself the inexhaustible Time, I the sustainer (by dispensing fruits of actions) All-formed.

[Ine.vhaustible Time, i. e., Eternity. Kâla spoken of before is finite time.]

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ॥ कीर्तिः श्रीर्वाक्च नारीगां स्मृतिर्मेधा धृतिः त्तमा ३४

X. 34.

ग्रहं I सर्वहर: the all-seizing मृत्यु: death भविष्यताम् of those who are to be prosperous उद्भव: the prosperity च and नारीणाम् of the feminine कीर्ति: fame श्री:

prosperity (or beauty) वाक inspiration (lit. speech) स्मृतिः memory मेधाः intelligence धृतिः constancy त्तमा forbearance च and (अहं I).

And I am the all-seizing Death, and the prosperity of those who are to be prosperous; of the feminine (I am) Fame, Prosperity (or beauty), and Inspiration, Memory, Intelligence, Constancy, and Forbearance.

वृहत्साम तथा साम्नां गायत्री क्रन्दसामहम्॥ मासानां मार्गशीर्पोऽहमृतूनां कुसुमाकरः ॥३५॥

X. 35.

ग्रहं I तथा also साम्रां of Sâma hymns बृहत्साम Brihat-Sâma छन्दसां of metres ग्रहं I गायत्री Gàyatri मासानां of months मार्गशीर्षः Mârgashirsha ऋत्नाम् of seasons कुसुमाकर: the flowery season.

Of Sàmas also I am the Brihat-Sàma, of metres Gâyatri am I; of months I am Màrgashirsha, of seasons the flowery season.

[Margashirsha-month including parts of November and December.

Flowery season—Spring.]

चूतं ऋलयतामस्मि तेजस्तेजस्विनामहम्॥ जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ३६

X. 36.

ग्रहं I छलयताम् of the fraudulent रातम् the gambling तेजस्विनाम् of the powerful तेज: power ग्रास्म (I) am ग्रहं I जयः victory ग्रास्म (I) am न्यवसायः effort ग्रसि (I) am सत्त्वताम् of the Sâttvic सत्त्वं the Sattva (श्रस्मि I am).

· I am the gambling of the fraudulent, I am

the power of the powerful; I am victory, I am effort, I the Sattva of the Sattvic.

[Iam victory, Iam effort: I am victory of the victorious, I am the effort of those who make an effort.]

वृष्गीनां वासुदेवोऽस्मि पागडवानां धनंजयः॥ मुनीनामप्यहं व्यासः कवीनामुगनाः कविः॥३७॥

X. 37.

ग्रहं I वृष्णीनाम् of the Vrishnis वासुदेवः Vâsudeva पाग्डवानाम् of the Pàndavas धनंजयः Dhananjaya ग्राप also मुनीनाम् of the Munis न्यासः Vyàsa कवीनाम् of the sages उशनाः Ushanàs कविः the sage ग्रास्म (I) am.

Of the Vrishnis I am Vâsudeva; of the Pàndavas, Dhananjaya; and also of the Munis I am Vyàsa; of the sages, Ushanás the sage.

दगडो दमयतामस्मि नीतिरस्मि जिगीषताम्॥ मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

X. 38.

ग्रहे I दमयताम् of punishers दग्दः the sceptre ग्रास्म am जिगीषताम् of those who seek to conquer नीतिः the polity ग्रह्म (I) am ग्रह्मानाम् of things secret मोनम् silence एव च and also ग्रह्म (I) am ज्ञानवताम् of knowers ज्ञानम् the knowledge.

Of punishers I am the sceptre; of those who seek to conquer, I am the polity; and also of things secret I am silence, and the knowledge of knowers am I.

यचापि सर्वभूतानां बीजं तदहमर्जुन ॥ न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥३६॥

X. 39.

त्रर्जुन O Arjuna यत् what च and सर्वभूतानाम् of all beings बीजम् the seed तन् that ग्रहं I ग्रिप also मया विना without me यत् what स्यात् can exist तत् that चराचरम् moving or unmoving भूतं being न ग्रस्ति there is not.

And whatsoever is the seed of all beings, that also am I, O Arjuna. There being, whether moving or unmoving, that can exist without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप॥ एष तृद्देशतः प्रोक्तो विभूतेर्विस्तरो म्या ॥४०॥

परन्तप O scorcher of foes मम my दिन्यानाम् of Divine विभूतीनाम् of manifestations of attributes अन्तः end न not अस्ति is एष this त only विभूते: of attribute विस्तर: particulars मया by me उद्देशत: partially

प्रोक्तः has been stated.

There is no end to the manifestations of My Divine attributes, O scorcher of foes; but this is a partial statement by Me of the particulars of My Divine attributes.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा॥ तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥४१॥

X. 41.

विभातिमत् Great श्रीमत् prosperous वा or एव also ऊर्जितम् powerful यत् यत् whatever सत्त्वम् being तत् तत् that एव also मम my तेजों Sश a part of splendour संभवम् a product of त्वं thou अवगच्छ know.

Whatever being there is great, prosperous or powerful, that know thou to be a product of a part of My splendour.

अथवा बहुनैतेन कि ज्ञातेन तवार्जुन ॥ विष्टभ्याहमिदं कृत्स्तमेकांशेन स्थितो जगत् ॥४२॥

X. 42

' श्रयवा Or श्रर्जुन O Arjuna एतेन by this बहुना (by) many ज्ञातेन to know तव thy कि what (avails) श्रहं I इदं this कृत्स्नं whole जगत् world एकांशेन by a portion विष्टभ्य supporting स्थित: exist.

But what avails thee to know all this diversity, O Arjuna? (Know thou this that) I exist, supporting this whole world by a portion of Myself.

इति विभूतियोगो नाम दशमोऽध्यायः॥

The end of the tenth chapter designated, THE GLIMPSES OF DIVINE GLORY.

Srimad-Bhagavad-Gita.

॥ एकादशोऽध्यायः॥

ELEVENTH CHAPTER

अर्जुन उवाच ॥

मदनुत्रहाय परमं गुह्यमध्यात्मसंज्ञितम्॥ यस्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥१॥ XI. ा.

ग्रर्जुन: Arjuna उवाच said:

मदनुषद्वाय Out of compassion towards me प्रमं supremely गुह्मम् profound ग्रद्ध्यात्मसंज्ञितम् on the subject of the discrimination of Self and non-Self यत् that वचः word त्वया by thee उक्तम् spoken तेन by that नम my ग्रयं this मोहः delusion विगतः is gone.

Arjuna said:

By the supremely profound words, on the discrimination of self, that have been spoken by Thee out of compassion towards me, this my delusion is gone.

भवाष्ययौ हि भूतानां श्रुतौ विस्तरशो मया॥ त्वत्तः कमलपत्रात्त माहात्म्यमपि चाव्ययम्॥२॥

XI. 2.

कमलपत्रात्त O Thou, with eyes like the lotus-leaf लक्तः of thee भूतानां of beings भवाष्ययों the origin and dissolution नया by me विस्तरशः at length हि indeed

श्रुतो have been heard ग्रब्ययं inexhaustible माहातम्यं greatness ग्रापि च and also.

Of Thee, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also Thy inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ॥ द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

XI. 3.

परमेश्वर O Supreme Lord यथा as स्वम् thou आत्मानम् thyself आत्थ hast declared एतत् it एवं so पुरुषोत्तम O Purusha Supreme ते thy ऐश्वरम् रूपम् Ishvara-Form द्रष्टुम् to see इच्छामि (I) desire.

So it is, O God Supreme! as Thou hast declared Thyself. (Still) I desire to see Thy Ishvara-Form, O Purusha Supreme.

[Thy Ishvara-Form—as possessed of omnipotence, omnipresence &c., and also of infinite wisdom, strength, virtue and splendour.]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो॥ योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥४॥

XI. 4.

प्रभो O Lord यदि if तत् that मया by me द्रष्टुम् to see शक्यम् capable इति as मन्यसे Thou thinkest ततः then योगेश्वर O Lord of Yogis स्वम् Thou में me अन्ययं immutable ग्रात्मानं Self दर्शय show.

If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपािशा शतशोऽय सहस्रायः॥

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

XI. 5.

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ O son of Prithá मे my दिन्यानि celestial नानाविधानि different in kind नानावर्णाकृतीनि of various colours and shapes च and शतशः by the hundred ग्रय and सहस्त्रशः by the thousand स्त्पाणि forms पश्य behold.

The Blessed Lord said:

Behold, O son of Prithá, by the hundred and by the thousand, My different celestial, of various colours and shapes.

पश्यादित्यान्वसून् रुद्रानिश्वनौ मरुतस्तया॥ बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

XI. 6.

भारत O descendant of Bharata आदित्यान the (twelve) Adityas वसून् the (eight) Vasus रुद्रान् the (eleven) Rudras आश्विनौ the twin Ashvins तथा also महतः the Marutas (the forty-nine wind-gods) पश्य behold वहानि many अद्रष्टपूर्वाणि that were not seen before आश्चर्यास wonders पश्च behold.

Behold the Adityas, the Vasus, the Rudras, the twin Ashvins; and the Winds; behold, O descendant of Bharata, many wonders that were not seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्॥ मम् देहे गुडाकेश यचान्यद्र्ष्ट्रमिच्छिसि ॥७॥

XI. 7.

गुडाकेश O Gudákesha (Arjuna) इह in this मम my देहे in body एकस्यं together कृत्स्न whole सचरा- चरम् with the moving and the unmoving जगत् universe ग्रन्यत् else च and यत् that द्रष्टुम् to see इच्छसि (thou desirest) ग्रद्य now पश्य see.

See now, O Gudákesha, in this My body, the whole universe together with its moving (creatures) and immovable (objects), and all else that thou desirest to see.

[Together i.e., established in one—as part of My body.

All else—e.g., your success or defeat in the coming war, about which you have entertained a doubt (II. 6).]

न तु मां शक्यसे द्रष्टुमनेनैव खचक्षुषा ॥ दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥ XI. 8.

अनेनैव With this स्वचन्नुषा with eye of thine तु but माम् me ह्रष्टुं to see न शक्यसे thou canst not ते (to) thee दिव्यं divine, supersensuous चन्नुः sight ददामि (I) give में my ऐश्वरं supreme योगम् Yoga पश्य behold.

But thou canst not see Me with these eyes of thine; I give thee supersensuous sight; behold My Yoga Power Supreme.

[Me—in My Universal Form.]

संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः॥ दर्शयामास पार्थाय परमं रूपमेश्वरम्॥॥॥

XI. o.

^{&#}x27; संजय Sanjaya उवाच said :

राजन् O king (Dhritarashtra) महायोगेश्वरः the Great Lord of Yoga हरिः Hari एवं thus उवस्वा having

spoken ततः then पार्याय unto the son of Pritha परमं supreme ऐश्वरं रूपं Ishvara-Form दर्शयामास showed.

Sanjaya said:

Having thus spoken, O king, Hari, the Great Lord of Yoga, then showed unto the son of Pritha, His Supreme Ishvara-Form-

अनेकवऋनयनमनेकाद्भतदर्शनम्॥ अनेकदिव्याभरगं दिव्यानेकोद्यतायुधम् ॥१०॥

XI.

अनेकवक्रनयनं With numerous mouths and eyes अनेकाद्भतदर्शनम् with numerous wondrous sights अनेकदिव्याभरणं with numerous celestial ornaments दिव्यानेकोद्यतायुधम् with numerous celestial weapons uplifted.

With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted.

दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम्॥ सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

XI.

दिन्यमाल्यांबरधरं Wearing celestial garlands and apparel दिव्यगन्धानुलेपनम् anointed with celestialscented unguents सर्वाश्चर्यमयं the all-wonderful देवम् resplendent ग्रनन्तम् boundless विश्वतोसुखम् allformed.

Wearing celestial garlands and apparel, anointed with celestial-scented unguents, the All-wonderful, Resplendent, Boundless and All-formed.

दिवि सूर्यसहस्रस्य भवेद्यगपदुत्थिता ॥ यदि भाः सदशी सा स्याद्धासस्तस्य महात्मनः १२

XI. 12.

दिवि In the sky यदि if सूर्यसहस्त्रस्य of a thousand suns भाः splendour युगपत् at once उत्थिता भवेत् were to rise up सा that तस्य of that महात्मनः of the Mighty Being भासः splendour सहशी like स्यात् would be.

If the splendour of a thousand suns were to rise up at once in the sky, that would be like the splendour of the Mighty Being.

[Mighty Being: The Universal Form.

The splendour of the Universal Form excels all others; it is indeed beyond compare.

तंत्रैकस्थं जगत्कृतस्तं प्रविभक्तमनेकथा॥ अपश्यदेवदेवस्य शरीरे पागडवस्तदा॥१३॥

XI. 13.

तदा Then पाग्डव: the son of Pându तत्र there देव-देवस्य of the God of gods शरीरे in the body अनेकधा in manifold ways प्रविभक्त divided कृत्स्नं whole जगत् universe एकस्यं resting together अपश्यत् saw.

There in the body of the God of gods, the son of Pandu then saw the whole universe resting together, with its manifold divisions.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः॥ प्रणम्य रिरसा देवं कृताञ्जलिरभाषत ॥१४॥

XI. 14.

ततः Then स he धनंजयः Dhananjaya विस्मयाविष्टः filled with wonder हृष्ट्रोमाः with hairs standing on end देवं to the Deva शिरसा with (his) head प्रयाम्य bending कृताञ्जलिः with joined palms अभाषत spoke.

Then Dhananjaya, filled with wonder, with his hair standing on end, bending down his head to the Deva in adoration, spoke with joined palms.

[Deva: The God, in His Universal Form.]

मर्जुन उवाच॥

पश्यामि देवांस्तव देव देहे

सर्वोस्तया भूतविशेषसंघान्॥

ब्रह्माग्मीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

XI. 15.

त्रर्जुन: Arjuna उवाच said :

देव O Deva तव thy देहे in the body सर्वान् all देवान् the Devas तथा and भृतिविशेषसंघान् hosts of all grades of beings ईशं the Lord कमलासनस्थम् seated on the lotus ब्रह्माग्रम् Brahmâ ऋषीन् Rishis च and सर्वान् all दिन्यान् celestial उरगान् serpents च and पश्यामि (I) see.

Arjuna said:

I see all the devas, O Deva, in Thy body, and hosts of all grades of beings; Brahmá, the Lord, seated on the lotus, and all the Rishis and celestial serpents.

अनेकबाहृदरवक्रनेत्रं

पश्यामि त्वां सर्वतोऽनंतरूपम् ॥ नान्तं न मध्यं न पुनस्तवादि

पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

XI. 16.

विश्वेश्वर O Lord of the Universe विश्वरूप O Universal Form अनेकबाहदरवृक्रनेत्रं with manifold arms,

stomachs, mouths, and eyes अनंतरूपम् of boundless form त्वाम् thee सर्वतः on every side पश्यामि (I) see तव of thee पुनः also न neither अन्तम् the end न nor मध्यम् the middle न nor आदि the beginning पश्यामि do (I) see.

I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes; neither the end nor the middle, nor also the beginning of Thee do I see, O Lord of the Universe, O Universal Form.

किरीटिनं गदिनं चिक्रगां च तेजोराशिं सर्वतो दीप्तिमन्तम्॥ पश्यामि त्वां दुर्निरीक्ष्यं समताद् दीप्तानलार्कद्यतिमप्रमेयम् ॥१७॥

XI. 17.

किरीटिनम् One with diadem गदिनम् with club चिकिराम् with discus च and सर्वतः everywhere दीप्तिमन्तम् shining तेजोराशिम् a mass of radiance दुर्निरिक्ष्यं very hard to look at दीप्तानलार्कगृतिम् blazing like burning fire and sun अप्रमेयम् immeasurable न्वाम् thee समन्तान् all around पश्यामि I see.

I see Thee with diadem, club, and discus; a mass of radiance shining everywhere, very hard to look at, all around blazing like burning fire and sun, immeasurable.

त्वमत्तरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम्॥ त्वमञ्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥१८॥

XI. 18.

त्वम् Thou ग्रह्मरम् the imperishable प्रमम् the Supreme Being विदित्त्व्यम् the one thing to be known त्वम् thou ग्रह्म of this विश्वस्य of (the) universe प्रम् the great निधानम् refuge त्वम् thou ग्रव्ययः the undying शाश्वतधर्मगोप्ता guardian of the Eternal Dharma त्वम् thou सनातनः the ancient पुरुषः Purusha मे मतः I ween.

Thou art the Imperishable, the Supreme Being, the one thing to be known. Thou art the great Refuge of this Universe; Thou art the undying Guardian of the Eternal Dharma, Thou art the Ancient Purusha, I ween.

मनितवार्ड शशिसूर्यनेत्रम् ॥ मनंतवार्डु शशिसूर्यनेत्रम् ॥ पश्यामि त्वां दीप्तहुताशवक्रं स्वतेजसा विश्वमिदं तपन्तम्॥१६॥

म्रनिद्मध्यांतम् Without beginning, middle or end म्रनंतवीर्थम् infinite in power म्रनंतवाहं of manifold arms शाशिस्थिनेत्रं the sun and the moon (thy) eyes दीप्रहुताशबकं the burning fire (thy) mouth स्वतेजस्य with thy radiance इदम् this विश्वं universe तपन्तम् heating त्वां thee पश्यामि (I) see.

I see Thee without beginning, middle or end, infinite in power, of manifold arms; the sun and the moon Thine eyes, the burning fire Thy mouth; heating the whole Universe with Thy radiance.

द्यावापृथिक्योरिदमंतरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः॥

हृष्टाऽद्भतं रूपमुत्रं तवेदं

लोकत्रयं प्रव्यियतं महात्मन् ॥२०॥

XI. 20.

महात्मन् O great-souled One द्यावापृथिव्याः heaven and earth इदं the ग्रंतरम् space betwixt एकेन alone दवया by thee हि indeed व्याप्तम् are filled सर्वाः all दिशः quarters च and तव thy ग्रद्धतं wonderful इदम् this द्यम् awful ह्रपम् form दृष्ट्वा having seen लोकत्रयं the three worlds प्रव्यथितम् are trembling (with fear).

The space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this, Thy marvellous and awful form, the three worlds are trembling with fear, O Great-souled One.

अमी हि त्वां सुरसंघा विशन्ति केचिद्गीताः प्रांजलयो गृगान्ति॥

स्वस्तीत्युक्तवा महर्षिसिद्धसंघा

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः॥२१॥

XI. 21.

श्रमी These सुरसंधाः hosts of the Devas हि verily त्वाम् thee विशन्ति enter किचित् some भीताः in fear मांजलयः with joined palms गृणान्ति extol महर्षिसिद्धसंघाः bands of great Rishis and Siddhas "स्वस्ति" "May it be well" इति thus उक्त्वा saying पुष्कलाभिः splendid स्तुतिभिः with hymns त्वाम् thee स्तुवन्ति praise.

Verily, into Thee enter these hosts of the Devas; some extol Thee in fear with joined palms; "May it be well!" thus saying, bands of Great Rishis and Siddhas praise Thee with splendid hymns.

रद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ॥ गन्धर्वयत्तासुरासिद्धसंघा वीत्त्नन्ते त्वां विस्मिताश्चेव सर्वे ॥२२॥ XI. 22.

रहादियाः The Rudras and Adityas वसवः Vasus ये those that च and साध्याः Sádhyas विश्वे Vishve-Devas अश्विनो Ashvins मस्तः Maruts च and उप्नपाः Ushma-pâs च and गंधर्वयन्तासुरसिद्धसंघाः hosts of Gandharvas, Yakshas, Asuras and Siddhas सर्वे all एव quite विस्तिताः astounded त्वाम् (at) thee च and वीन्तिते are looking.

The Rudras, Adityas, Vasus, and Sádhyas, Vishve-Devas and Ashvins, Maruts and Ushmapás, hosts of Gandharvas, Yakshas, Asuras, and Siddhas, they are all looking at Thee, all quite astounded.

[Ushmapás—The Pitris.]

रूपं महत्ते बहुवक्रनेत्रं महाबाहो बहुबाहूरुपादम् ॥

बहूदरं बहुदंष्ट्राकरालं

हष्ट्वा लोकाः प्रव्यथितास्तयाहम् ॥२३॥ XI. 23.

महाबाहों O mighty-armed बहुवक्रनेत्रम् with many mouths and eyes बहुवाहरूपादम् with many arms, thighs and feet बहुदरम् with many stomachs बहु-दंष्ट्राकरालं fearful with many tusks ते thy महत् immeasurable रूपम् form ह्या having seen लोकाः worlds प्रव्यथिताः are terrified अहं I तथा so also.

Having seen Thy immeasurable Form—with many mouths and eyes, O mighty-armed,

with many arms, thighs and feet, with many stomachs, and fearful with many tusks,—the worlds are terrified, and so am I.

नभःस्पृशं दीप्तमनेकवर्गा

व्यात्ताननं दीप्तविशालनेत्रम् ॥

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥२४॥

XI. 24.

बिद्यों O Vishnu नभः the sky स्पृशं touching दीप्तम् shining ग्रनेकवर्णम् in many a colour ज्यान्ताननम् with mouths wide open दीप्तविशालनेत्रम् with large fiery eyes न्वाम् thee हि indeed हट्टा on seeing प्रव्यथितान्तरात्मा terrified at heart (ग्रहम् I) धृतिम् patience, courage शमम् peace च and न not विन्दामि find.

On seeing Thee touching the sky, shining in many a colour, with mouths wide open, with large fiery eyes, I am terrified at heart, and find no courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि हंष्ट्रेव कालानलसंनिभानि॥ दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास॥२५॥

XI. 25.

देवेश O Lord of Devas दंष्ट्राकरालांन fearful with tusks कालानलसंनिभानि (blazing) like Pralaya-fires च and ते thy मुखानि mouths ह्या एव having seen दिश: the four quarters न जाने I know not शर्म peace नच nor लभे do (I) find जगित्रवास O abode of the universe असीद have mercy.

Having seen Thy mouths fearful with tusks, (blazing) like Pralaya-Fires, I know not the four quarters, nor do I find peace; have mercy, O Lord of the Devas, O Abode of the Universe.

Pralaya-Fires: The fires which consume the worlds at the time of the final dissolution (pralaya) of the universe.

I know.....quarters: I cannot distinguish the East from the West, nor North from the South.]

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसंघै:॥

भीष्मो द्रोगाः सूतपुत्रस्तथासौ

सहास्प्रदीयैरापि योधमुख्यैः ॥२६॥

वक्राणि ते त्वरमाणा विशन्ति

दंष्ट्राकरालानि भयानकानि॥

केचिद्विलग्ना दशनान्तरेषु

संदश्यन्ते चूर्गितैरुत्तमांगैः॥२७॥

XI. 26, 27.

अवनिपालसंघैः Hosts of the kings of earth सहैव with श्रमी these च and धृतराष्ट्रस्य of Dhritaráshtra सर्वे all पुत्राः sons तथा and भीष्मः Bhishma द्रोगः Drona ग्रसौ this स्तपुत्र: Sutaputra त्रसादीयै: (with those) of ours श्रापि also योधमुख्यै: (with) warrior chiefs सह with त्वरमाणा precipitately ते they दंष्ट्राकरालानि terrible with tusks भयानकानि fearful to behold वकाणि mouths त्वां thee विशन्ति enter केचित् some चूर्शितैः crushed to powder उत्तमांगैः with (their) heads दशनान्तरेषु in the gaps betwixt the teeth विलग्ना sticking संदश्यन्ते are found.

All these sons of Dhritaráshtra, with hosts

of monarchs, Bhishma, Drona, and Sutaputra, with the warrior chiefs of ours, enter precipitately into Thy mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder.

[Sutaputra: The son of a charioteer. Karna.]

यथा नदीनां बहुवोऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ॥ तथा तवामी नरलोकवीरा

विशन्ति वकारयभिविज्वलन्ति ॥२८॥

XI. 28.

यथा As नदीनां of rivers बहन: many ग्रम्बुनेगा: water-currents ग्रिभमुखा: towards समुद्रम् the ocean एन verily द्रवन्ति flow तथा so ग्रमी these नरलोकनीरा: heroes in the world of men ग्राभिनिज्नलन्ति fiercely flaming on all sides तन thy नक्राणि mouths निशन्ति enter.

Verily, as the many torrents of rivers flow towards the ocean, so do these heroes in the world of men enter Thy mouths fiercely flaming on all sides.

यथा प्रदीप्तं ज्वलनं पतंगा

विशन्ति नाशाय समृद्धवेगाः॥ तथैव नाशाय विशन्ति लोका-

स्तवापि वक्राणि समृद्धवेगाः ॥२६॥

XI. 29.

यथा As पतंगाः moths समृद्धवेगाः with precipitous speed नाशाय to perish प्रदीप्तम् blazing ज्वलनम् fire विशन्ति rush into तथा just so समृद्धवेगाः with precipitous speed लोकाः creatures अपि also नाशाय to perish एव only तव thy वक्राणि mouths विशन्ति rush into.

As moths precipitately rush into a blazing fire to perish, just so do these creatures also precipitately rush into Thy mouths only to perish.

[28 & 29.—The two similes vividly illustrate how the assembled warriors rush to destruction, out of their uncontrollable nature, with or without discrimination.

लेलिह्यसे ग्रसमानः समन्ता-ल्लोकान्समग्रान्वदनैज्वलद्भिः॥ तेजोभिरापूर्य जगत्समग्रं

भासस्तवोत्राः प्रतपन्ति विष्णो ॥३०॥

XI. 30.

जलाई: Flaming वदनै: with mouths समग्रान् all लोकान् the worlds यसमानः swallowing समन्तात् on every side लेलिहासे thou art licking thy lips विद्यार O Vishnu तव thy उया: fierce भास: rays तेजोभि: with radiance समयम् the whole जगत् world श्राप्यं filling प्रतपन्ति are burning.

Swallowing all the worlds on every side with Thy flaming mouths Thou art licking Thy lips. Thy fierce rays filling the whole world with radiance, are burning, O Vishnu!

[Licking Thy lips: consuming entirely, enjoying it, as it were.

म्राख्याहि मे को भवानुत्ररूपो नमोऽस्तु ते देववर प्रसीद॥ विशातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥ XI. 31.

उपरुपः Fierce in form भवान् thou कः who (art) में me म्राख्याहि tell ते to thee नमः salutation ऋस्तु be देववर O Deva Supreme प्रसीद have mercy श्राद्यम् the primeval one भवन्तम् thee विज्ञातुम् to know इच्छामि (I) desire हि indeed तव thy प्रवृत्तिम् purpose न not प्रजानामि (I) know.

Tell me who Thou art, fierce in form. Salutation to Thee, O Deva Supreme; have mercy. I desire to know Thee, O Primeval One. I know not indeed Thy purpose.

श्रीभगवानुवाच॥

कालोऽस्मि लोकत्त्यकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः॥

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

XI. 32.

श्रीभगवान् The Blessed Lord उवाच said:

लोकस्यकृत् World-destroying प्रवृद्धः mighty कालः time ग्रस्स (I) am लोकान् worlds समाहर्तुम् to infold इह here प्रवृत्तः engaged त्वाम् thee ऋते without ग्रापि even प्रत्यनीकेषु in hostile armies ये these योधाः warriors ग्रवस्थिताः arrayed सर्वे न none भविष्यन्ति shall live.

The Blessed Lord said:

I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without thee, none of the warriors arrayed in the hostile armies shall live.

[Even without thee &c.—Even without thy instrumentality, i. e., even if thou, O Arjuna, wouldst not fight, the end of all these warriors is inevitable, because I as the all-destroying Time

have already killed them; so thy instrumentality in that work is insignificant.]

तस्मास्वमुत्तिष्ठं यशो लभस्व

जित्वा शत्रून्भुंक्ष्व राज्यं समृद्धम् ॥ मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन्॥३३॥

XI. 33.

तसात् Therefore त्वम् thou उत्तिष्ट do arise यशः fame लभस्व acquire शत्रुन् enemies जित्वा after conquering समृद्धम् the unrivalled राज्यम् dominion भुंक्ष्व enjoy मया by myself एव verily एते they पूर्वम् already एव even निहताः have been slain सन्यसाचिन् O Savyasâchin (त्वम् thou) निमित्तमात्रम् an apparent cause भव be.

Therefore do thou arise and acquire fame. After conquering the enemies, enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savyasáchin (Arjuna.)

[Savyasāchin—one who could shoot arrows even with his left hand.

[Be thou.....cause.—People will think thee as the vanquisher of thy enemies, whom even the Devas cannot kill, and thus thou wilt gain glory; but thou art only an instrument in the hand of Me, the All-destroyer.]

द्रोगां च भीष्मं च जयद्रथं च

कर्गी तथाऽन्यानिप योधवीरान्॥ मया हतांस्त्वं जहि मा व्यथिष्ठा

युद्ध्यस्व जेतासि रगो सपतान् ॥३४॥

XI. 34.

द्वीणम् Drona च and भीष्मं Bhishma च and जयद्रथम्
Jayadratha च and कर्णम् Karna तथा as well as अन्यान्
others योधवीरान् brave warriors अपि already मया by
me हतान् killed त्वम् thou जहि do kill मा not व्यथिष्टाः
be distressed with fear रणे in battle सपतान् the
enemies जेता असि shalt conquer युध्यस्य fight.

Drona and Bhishma, Jayadratha, Karna, as well as other brave warriors,—these, killed already by Me, do thou kill, and be not distressed with fear. Fight, and thou shalt conquer thy enemies in battle.

[Distressed with fear—of incurring sins by killing Drona who is your Guru and Bhishma your grandsire, and others; and fear not of success, because they are regarded as invincible.]

संजय उवाच ॥

पतच्छ्त्वा वचनं केशवस्य

कृतांजिवविषमानः किरीटी॥

नमस्कृत्वा भूय एवाह कृष्णं

सगद्भदं भीतभीतः प्रगम्य ॥३५॥

XI. 35.

संजयः Sanjaya उवाच said:

क्यावस्य Of Keshava एतल that वचनम् speech श्रुत्वा having heard वेषमानः trembling किरीटी the diademed one कृतांजिलः with joined palms नमस्कृत्वा prostrating (himself) भीतभीतः overwhelmed with fear श्रुणम्य bowing down भ्यः एव again सगहदम् in a choked voice कृष्णम् to Krishna आह addressed.

Sanjaya said:

Having heard that speech of Keshava, the diademed one (Arjuna), with joined palms, trembling, prostrated himself, and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

म्रर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च॥ रत्तांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥३६॥

XI. 36.

ग्रर्जुनः Arjuna उवाच said :

हवीकेश O Hrishikesha तव thy प्रकीर्यो in praise जगत् the world प्रहृष्यति is delighted अनुरुव्यते rejoices च and रहांसि Rákshasas भीतानि in fear दिशाः to all quarters द्रजनित fly सर्वे all सिद्धसंघा: the hosts of Siddhas च and नमस्यन्ति bow (to thee) स्थाने it is meet.

Arjuna said:

It is meet, O Hrishikesha, that the world is delighted and rejoices in Thy praise, that-Rákshasas fly in fear to all quarters and all the hosts of Siddhas bow down to Thee in adoration.

कस्माच ते न नमेरनमहातमन् गरीयसे ब्रह्मगोऽप्यादिकर्ते॥ अनन्त देवेश जगन्निवास त्वमत्त्रं सदसत्तत्परं यत् ॥३७॥

XI. 37.

महात्मन् O Great-souled One ग्रनन्त O Infinite देवेश O Lord of the Devas जगित्रवास O Abode of the Universe ब्रह्मणः of Brahmâ ग्राप even गरीयसे greater ग्रादिकर्ने the Primal Cause च and ते to thee कस्मान् how न not नमर्न् they should bow सन् the being ग्रसन् the non-being पर्म beyond (them) यन् which ग्रह्मरम् the Imperishable तन् that च and त्वम् thou (art).

And how should they not, O Great-souled One, bow to Thee, greater than, and the Primal Cause of, even Brahmá, O Infinite Being, O Lord of the Devas, O Abode of the Universe; Thou art the Imperishable, the Being and the non-Being, (as well as) That which is Beyond (them).

[Brahmá: the Hiranyagarbha.

The Being and the non-Being, &c.—The Sat (Manifested) and the Asat (Unmanifested), which form the Upâdhis (adjuncts) of the Akshara (Imperishable); as such He is spoken of as the Sat and the Asat. In reality, the Imperishable transcends the Sat and the Asat.]

द्वमादिदेवः पुरुषः पुरागा-स्वमस्य विश्वस्य परं निधानम्॥ वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप॥३८॥

XI. 38. भ्रानन्तरूप O Boundless form

श्रानित्र O Boundless form त्वम् thou श्रादिदेवः the primal Deva पुराणः the ancient पुरुषः Purusha श्रस्य of this विश्वस्य of universe परम् the supreme निधानम् refuge वेता the knower वेशं the one thing to be known च and परं the supreme भाम goal ग्रसि (thou) art त्वया by thee विश्वं the universe ततस् is pervaded.

Thou art the Primal Deva, the ancient Purusha; Thou art the Supreme Refuge of this Universe, Thou art the Knower, and the One Thing to be known; Thou art the Supreme Goal. By Thee is the Universe pervaded, O Boundless Form.

वाय्यमोऽग्निर्वरुगः शरांकः

प्रजापतिस्वं प्रपितामहश्च ॥ नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥३६॥

XI. 39.

त्वम् Thou (art) वायुः Vâyu यमः Yama आग्निः Agni वस्णः Varuna शशांकः the moon प्रजापतिः Prajâpati पांपितामहः the Great-Grandfather च and ते to thee न्मः न्मः salutation, salutation ग्रस्त be सहस्रकृत्वः व thousand times पुन: again च and भूय आपि and again ते to thee नमः नमः salutation, salutation.

Thou art Vâyu, Yama, Agni, Varuna, the moon, Prajapati, and the Great-Grandfather, Salutation, salutation to Thee! a thousand times, and again and again salutation, salutation to Thee!

[Vayu.....Moon: The God of wind, death, fire, waters, and the moon.

The Great-Grandfather—The Creator even of Brahmâ.]

नमः पुरस्तादय पृष्ठतस्ते

नुमोऽस्तु ते सर्वत एव सर्व 🏽

अनन्तवीर्थामितविक्रमस्त्वं

सर्व समाप्नोषि ततोऽसि सर्वः॥४०॥

XI. 40.

सर्व O All ते to thee पुरस्तान् before अय and पृष्टतः behind नमः salutation ते to thee सर्वत एव on every side नमः salutation अस्तु be अनन्तवीर्यः infinite in power अमितविक्रमः infinite in prowess त्वम् thou सर्वम् all समामोबि pervadest ततः wherefore सर्वः all असि thou art.

Salutation to Thee before and to Thee behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All.

[(In every side: As thou art present every-where.

Pervadest: by Thy One Self.]

सखेति मत्वा प्रसमं यदुकां

हे छप्ण हे यादव हे सखेति॥ अजानता महिमानं तवेदं

मया प्रमादात्प्रग्रायेन वापि ॥४१॥ यंचावहासार्थमसत्कतोऽसि

विद्वारराय्यासनभोजनेषु॥

पकोऽयवाष्यच्युत तत्समत्तं

तत्त्वामये त्वामहमप्रमेयम् ॥४२॥

XI. 41, 42.

तव Thy महिमानम् greatness इदम् this च and आजानता unconscious मया by me प्रमादात् from carelessness प्रणयन due to love वा or खिप merely

सखा friend इति as मत्वा regarding हे कृष्ण O Krishna हे यादव O Yádava हे सखे O friend इति as प्रसमस् presumptuously यत् whatever उक्तम् said ग्रन्युत O Achyuta विहारशय्यासनभोजनेषु while walking, reposing, sitting, or at meals एक: when alone अधवा or तत्समत्तम् in company अवहासार्थम् for the sake of fun यत् in whatever way ग्रसन्कृत: unhonoured ग्रांस thou art ग्रहम् I अपनेवम् immeasurable त्वाम् thee तत् that द्वामये (1) implore to forgive.

Whatever I have presumptuously said from carelessness or love, addressing Thee as, "O Krishna, O Yâdava, O friend," regarding Thee merely as a friend, unconscious of this Thy greatness-in whatever way I may have been disrespectful to Thee in while walking, reposing, sitting, or at meals, when alone (with Thee), O Achyuta, or in company-I implore Thee, Immeasurable One, to forgive all this,

Love: Confidence born of affection. In company: in the presence of others.]

पितासि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥ न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥४३॥

> XI. 43.

ग्रप्रतिमयभावः Of power incomparable thou चराचरस्य of the moving and unmoving लोकस्य of the world पिता father आसि (thou) art यूज्य: the object of worship अस्य its च and गुर-र्क्शिन greater than the great, लोकत्रये in the three worlds ग्रापि even स्वत्समः equal to thee न none ग्रास्ति is ग्रभ्यधिकः surpassing ग्रान्य any other कुतः whence.

Thou art the Father of the world, moving and unmoving; the object of its worship; greater than the great. None there exists who is equal to Thee in the three worlds: who then can excel Thee, O Thou of power incomparable?

[None......to Thee—There cannot be two or more Ishvaras; if there were, the world could not get on as it does. When one Ishvara desires to create, another may desire to destroy. Who knows that all the different Ishvaras would be of one mind, as they would all be independent of each other.]

तस्पात्प्रगाम्य प्रशास्त्राय कायं

प्रसादये त्वामहमीयमीड्यम्॥ पितेव पुत्रस्य सखेव सख्यः

प्रियः प्रियायाईसि देव सोदुम् ॥४४॥

XI. 44.

देव Lord तसात् so ग्रहम् I कायम् (my) body प्रशिधाय having prostrated प्रशाम्य saluting ईड्यम् adorable त्वाम् thee प्रलाद्ये crave forgiveness पुत्रस्य की the son, पिता (a) father इव as सख्युः of a dear friend सखा a friend इव as प्रियायाः of one's love प्रियः a beloved one इव as सोद्धम् to forgive ग्राईसि thou shouldst.

So prostrating my body in adoration, I crave Thy forgiveness, Lord adorable. As a father forgiveth his son, a friend a dear friend, a beloved one his love, even so shouldst Thou forgive me, O Deva.

अहष्टपूर्व हिषितोऽस्मि हष्ट्या भयेन च प्रव्यियतं मनो मे ॥ तदेव मे दर्शय देव रूपं

प्रसीद देवेरा जगिववास ॥४५॥

XI. 45.

देव O Deva ग्रह्पपूर्वम् what was never seen before ह्या having seen हांपेतः overjoyed ग्रास्न I
am भयेन with terror च yet मे my मनः mind प्रध्यितम्
is distracted तत् that रूपम् form एव only मे me
दर्शय show देवेश O Lord of Devas जगिवास O Abode
of the universe प्रसीद have mercy.

Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, only that Form of Thine. Have mercy, O Lord of Devas, O Abode of the Universe.

किरीटिनं गदिनं चकहस्त-

मिच्छामि त्वां द्रष्टुमहं तथैव।। तेनैव रूपेण चतुर्भुजेन

सहस्रवाहो भव विश्वसूर्ते ॥४६॥

XI. 46.

श्रहें I तथा एवं as before त्वाम् thee किरीटिनं diademed गदिनम् bearing a mace चक्रहस्तम् a discusin the hand द्रष्टम् to see इच्छामि I desire सहस्र-बाहों O (thou) of thousand arms विश्वमूर्ते of universal form तेनैव that same चतुर्भजेन four-armed रूपेण form भव assume.

Diademed, bearing a mace and a discus, Thee I desire to see as before. Assume that same four-armed Form, O Thou of thousand arms, of Universal Form.

श्रीभगवानुवाच॥

मया प्रसन्तेन तवार्जुनेदं

रूपं परं दर्शितमात्मयोगात्॥

तेजोमयं विश्वमनन्तमाद्यं

यन्मे त्वदन्येन न दृष्णूर्वम् ॥४७॥

XI. 47.

श्रीभगवान् The Blessed Lord उनाच said:

श्रुजिन O Arjuna प्रसन्नेन graciously मया by me श्रात्मयोगान by my own Yoga power तव to thee इदम् this तेजोमयम् resplendent श्रानन्तम् infinite श्राद्धम् primeval मे of mine परम् supreme विश्वम् universal स्वम् form दर्शितम् has been shown यस् which स्वदन्धन by any other than thyself न not दृष्ट्वम् hath been seen before.

The Blessed Lord said:

Graciously have I shown to thee, O Arjuna, this Form Supreme, by My own Yoga power, this primeval, infinite, universal Form of Mine, resplendent, which hath not been seen before thee by anyone else.

न वेदयज्ञाध्ययनैन दानै-

र्न च कियाभिनं तपोभिष्यैः॥

एवं रूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

XI. 48.

कुरुपवीर O great hero of the Kurus न neither वेदयज्ञाध्ययनै: by the study of the Veda and of Yajna

न nor दानै: by gifts न च nor कियाभि: by rituals न nor उम्रे: by severe तपोभि: (by) austerities एवं such रूप: form ग्रहम् I त्वदन्येन to any other than thee नुलोको in the world of men द्रष्ट्रम् शक्य: am I visible.

Neither by the study of the Veda and of Yajna, nor by gifts, nor by rituals, nor by severe austerities, am I in such Form visible, in the world of men, to any other than thee, O great hero of the Kurus.

मा ते व्यथा मा च विमूहभावो हृष्ट्रा रूपं घोरमीहङ्ममेदम् ॥ व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥४६॥ XI. 49.

ईहक् So घोरम terrible मम of mine इदम् this रूपम् form ह्या having seen मा not ते thine व्यथा fear विमूहभावः bewildered state (ग्रस्तु be) मा च nor व्यपेतभीः with (thy) fears dispelled प्रीतमनाः with gladdened heart च and पुनः again त्वम् thou में of wine तत् इदं this (former) रूपम् एव form प्रपथ्य see (now).

Be not afraid nor bewildered, having beheld this Form of Mine, so terrific. With thy fears dispelled and with gladdened heart, now see again this (former) Form of Mine.

संजय उवाच॥ इत्यज्ञिनं वासुदेवस्तयोकत्वा स्वकं रूपं दर्शयामास भूयः॥ श्राश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महातमा॥५०॥

XI. 50.

संजयः Sanjaya उवाच said:

वासुदेवः Vâsudeva ऋर्जुनम् to Arjuna इति thus स्वत्वा having spoken भूयः again तथा so स्वक्रम् his own रूपं form दर्शयामास showed महात्मा the great-souled one सौम्यवपुः (his) gentle form भूत्वा assuming पुनः again भीतम् who was terrified एनम् him आश्वासयामास pacified च and.

Sanjaya said:

So Vâsudeva, having thus spoken to Arjuna, showed again His own Form, and the Great-souled One, assuming His gentle Form, pacified him who was terrified.

त्रर्जुन उवाच **॥**

ह्येदं मानुषं रूपं तव सौम्यं जनार्दन ॥ इदानीमस्मि संवृत्तः सचेताः प्रकृति गतः ॥५१॥ XI. 51.

ग्रर्जुनः Arjuna उवाच said :

जनार्दन O Janárdana तव thy इदम् this सौम्यम् gentle मानुषम् human रूपं form दृष्ट्वा having seen इदानीम् now ग्रहं I सचेताः with thoughts संवृत्तः composed ग्रस्म I am प्रकृतिम् (my) nature गतः recovered.

Arjuna said:

Having seen this Thy gentle human form O Janárdana, my thoughts are now composed and I have recovered myself.

श्रीभगवानुवाच ॥ सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ॥ देवा अप्यस्य रूपस्य नित्यं दर्शनकां चिगाः ॥५२॥

XI. 52.

श्रीभगवान् The Blessed Lord उदाच said:

मम Mine इदम् this सुदुर्दर्शन् very hard to see यत् which रूपम् form हृष्टवान् seen असि thou hast देवाः Devas आपि even अस्य of this रूपस्य (of) form नित्यम् ever दर्शनकां दियाः long to behold.

The Blessed Lord said:

Very hard indeed it is to see this Form of Mine which thou hast seen. Even the Devas ever long to behold this Form.

नाहं बेदैर्न तपसा न दानेन न चेज्यया॥ शक्य पर्वविधो द्रष्टुं दष्टवानिस मां यथा॥५३॥

XI. 53.

यथा As माम me दृष्टवान् श्रांस (thou) hast seen एवंविधः like this ग्रहम् I न neither देदै: by the Vedas न nor सपसा by austerity न nor दानेन by gifts न nor इज्यया by sacrifice दृष्ट्रम् to be seen शक्य (am) possible.

Neither by the Vedas nor by austerity, nor by gifts, nor by Sacrifice can I be seen as thou hast seen Me.

भक्त्या त्वनन्यया शक्य ब्रहमेवंविश्वोऽर्जुन ॥ ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

XI. 54.

परन्तप O scorcher of foes ग्रजीन O Arjuna ग्रनन्यया by single भक्त्या (by) devotion तु but एवंविधम in this form ग्रहं I तत्त्वेन in reality ज्ञातुं to be known दृष्ट्रम् to be seen प्रविष्ट्रम् to be entered into च and also शक्यः (am) possible.

But by single devotion I may in this Form be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes.

[Single devotion: that devotion which never seeks any other object but the Lord alone, and consequently cognises no other object but the Lord.]

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः॥ निर्वैरः सर्वभूतेषु यः स मामेति पाग्डव॥५५॥

XI. 55.

पारदव O Pândava य: who मत्कर्मकृत् does work for me मत्परमः has me for his goal मद्रक्तः is devoted to me संगवर्जितः is freed from attachment सर्वभृतेषु to-wards all creatures निर्वेर: bearing no enmity ज and सः he मां me एति enters into.

He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pándava.

[Does work for Me alone: Serves Me alone in all forms and manner of ways, with his whole heart and soul, and thus does not become attached to them.

One whose devotion takes the forms as described in this 'sloka, can only know and realise Him as He is in reality, and subsequently become one with Him.]

इति विश्वरूपदर्शनं नाम एकादशोऽध्यायः॥

The end of the eleventh chapter designated, THE VISION OF THE UNIVERSAL FORM.

Srimad-Bhagavad-Gita.

॥ द्वादशोऽध्यायः॥

TWELFTH CHAPTER

अर्जुन उवाच॥ एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते॥ ये चाष्यचरमव्यकं तेवां के योगवित्तमाः॥१॥

XII. 1.

श्रर्जुन: Arjuna उवाच said:

एवं I'hus सततयुक्ताः ever-steadfast य those भक्ताः devotees त्वाम् thee पर्युपासते worship य those च and अपि also अव्यक्तं the unmanifested अत्तरम् the Imperishable तथाम् of them के which योगविक्तमाः better versed in Yoga.

Arjuna said:

Those devotees who, ever-steadfast, thus worship Thee, and those also who worship the Imperishable, the Ummanifested,—which of them are better versed in Yoga?

[Thus: as declared in the last preceding verse (xi. 55).

The Unmanifested—Avyaktam—i. e. That which is incomprehensible to the senses, as devoid of all Upadhis.]

श्रीभगवानुवाच॥
मण्यावेश्य मनो ये मां नित्ययुक्ता उपासते॥
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥२॥

XII. 2.

श्रीभगवान् The Blessed Lord उवाच said:

मिश्र On me मनः mind आवेश्य fixing नित्ययुक्ताः ever-steadfast परया Supreme श्रद्धया with Shraddhâ उपेताः endowed य who माम् me उपासते worship त those युक्ततमाः the best versed in Yoga में my मताः are in (my) opinion.

The Blessed Lord said:

Those who, fixing their mind on Me, worship Me, ever-steadfast, and endowed with Supreme Shraddhâ, they in My opinion are the best versed in Yoga.

ये त्वत्तरमिनर्देश्यमब्यक्तं पर्युपासते॥ सर्वत्रगमिनन्त्यं च कूटस्थमचलं भ्रुवम्॥॥॥ संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः॥ ते प्राप्नुवन्ति मामेव सर्वभूतिहते रताः॥४॥

XII. 3, 4.

सर्वत्र Everywhere समबुद्धयः even-minded ये who तु but त्र also इन्द्रियमाम् the aggregate of the senses नियम्य aving subdued ऋतिदेश्यम् the Indefinable ऋत्यक्तम् ie Ummanifested सर्वत्रगं the Omnipresent ऋतिन्यं ie Unthinkable ऋदस्यं the Unchangeable ऋत्वं the immovable ध्रुवं the Eternal ऋत्यम् the Imperishable ध्रुवासते worship सर्वभृतिहते in the welfare of all sings रताः engaged ते they माम् myself एव only मुवन्ति (they) reach.

But those also, who worship the Imperishole, the Indefinable, the Unmanifested, the numbersent, the Unthinkable, the Unchangeable, the Immovable, the Eternal,—having subdued all the senses, even-minded everywhere, engaged in the welfare of all beings,—verily, they reach only Myself.

[Worship—Upáshaná,—is, approaching the object of worship by way of meditating on it, in accordance with the teachings of the Shâstras and the Guru, and dwelling steadily in the current of one thought, as continuous as a thread of oil poured from a vessel.

Unchangeable—Kutastha: lit., remaining like a mass. He who is seated in Maya as its Witness.

क्केशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्॥ अव्यक्ता हि गतिर्दुःखं देहवद्गिरवाप्यते॥५॥ XII. इ.

तेषाम् Of those अव्यक्तासक्तचेतसाम् whose mind is set on the unmanifested अधिकतरः greater (is) क्रियः trouble हि for देहविद्धः for the embodied अव्यक्ता the unmanifested गतिः the goal दुः with hard toil अवाय्यते is reached.

Greater is their trouble whose minds are set on the Unmanifested; for the goal of the Unmanifested is very hard for the embodied to reach.

[The embodied.—Those who are attached to, or have identified themselves with, their bodies.

No comparison between the worshippers of the qualified and unqualified Brahman is meant here—since by the context, both reach the same goal. The path of the qualified Brahman is described as superior only because it is easier. The path of the unqualified Brahman is harder, because of the necessity of having to abandon all attachment to the body, from the very beginning of their practice.]

ये तु सर्वाणि कर्माणि मिय संन्यस्य मत्पराः॥ अनन्येनैव योगेन मां ध्यायन्त उपासते॥६॥ तेषामहं समुद्धत्तो मृत्युसंसारसागरात्॥ भवामि न चिरात्पार्थ मय्याचेशितचेतसाम्॥७॥

XII. 6, 7.

ये Who तु but सर्वाणि all कर्नाणि actions मिंख in me संन्यस्य resigning मत्यसः regarding me as the Supreme Goal यनन्यन with single-minded योगेन (with) Yoga एव verily माम् me ध्यायन्तः meditating ज्यासते worship पार्थ O son of Prithâ यहं I माँख on me यावेशितचेतसाम् of those whose mind is set नेपाम् र्दिंग के कि स्वास्ताम् out of the ocean of the mortal Samsâra न चिरात् ere long समुद्धनां the saviour भवामि I become.

But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga;—for these whose mind is set on Me, verily, I become ere long, O son of Prithá, the Saviour out of the ocean of the mortal Samsára.

[.Morial Samsara: The round of birth and death.]

मध्येव मन साधत्स्व मिय बुद्धि निवेशय॥ निवसिष्यसि मध्येव सत ऊर्ध्व न संशयः॥८॥

XII. 8.

मंबि On me एव only मनः (thy) mind आधत्स्व fix मंदि in me बुद्धि (thy) intellect निवेशय place अतः। ऊर्ध्व hereafter मंथि in me एव alone निविस्थिति thou shalt live न no संशयः doubt. Fix thy mind on Me only, place thy intellect in Me: thou shalt no doubt live in Me hereafter.

[Mind-manas: purpose and thought.

Intellect—the faculty which resolves and determines.

Live in Me—as My Self. 7

अथ चित्तं समाधातुं न राक्षोषि मयि स्थिरम्।। अभ्यासयोगेन ततो मामिच्छातुं धनंजय॥६॥

XII. 9.

धनंजय O Dhananjaya ग्रय if मिय on me चित्तं (thy) mind स्थिरम् steadily समाधातुं to fix न शक्तोषि (thou) art unable तत: then ग्रभ्यासयोगेन by Abhyâsa-Yoga माम् me ग्राप्तुम् to reach इच्छ do (thou) seek.

If thou art unable to fix thy mind steadily on Me, then by Abhyasa-Yoga do thou seek to reach Me, O Dhananjaya.

[Abhyasa-Yoga: the practice of repeatedly with-drawing the mind from the objects to which it wanders, and trying to fix it on one thing.]

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव॥ मदर्थमपि कर्माशि कुर्वन्सिद्धिमवाष्स्यसि॥१०॥ XII. 10.

अभ्यासे (In) Abhyasa आप also असमर्थः unable to practise आसे if thou art मन्कर्मपरमः intent on doing actions for my sake भव be thou मदर्थ for my sake कर्माणि actions कुर्वन् by doing आप even सिद्धिम् perfection अवाप्स्यसि thou shalt attain.

If also thou art unable to practise Abhyasa, be thou intent on doing actions for My sake.

Even by doing actions for My sake, thou shalt attain perfection.

अथैतदप्यशक्तोऽसि कर्तु मद्योगमाश्रितः॥ सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

XII. 11.

श्रथ If एतत् this कर्तु to do श्रशक्तः unable श्रसि thou art ततः then मद्योगम् refuge in me श्राश्रितः taking यतात्मवान् self-controlled सर्वकर्मफलत्यागम् the renunciation of fruit of all action कुरु do.

If thou art unable to do even this, then taking refuge in Me, and self-controlled, abandon the fruit of all action.

[In the preceding slokas,—first, the concentration of the mind on the Lord is enjoined; in case of inability to do that, Abhyâsa-Yoga is advised; if one finds that to be too hard, the performance of actions for the sake of the Lord alone, has been taught. Those who cannot do this even, who want to do things impelied by personal or other desires, are directed to give up the fruits of those actions to the Lord—i. e., not to anticipate, dwell, or build on, or care for, the results, knowing them to be dependent upon the Lord. Those who cannot control their desire for work are taught to practise indifference to the effects thereof.]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ॥ ध्यानात्कमेफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥ XII. 12.

अभ्यासात् Than (blind) Abhyasa ज्ञानम् knowledge हि indeed श्रेयः better ज्ञानात् than (mere) knowledge ध्यानम् meditation (with knowledge) विशिष्यते is more esteemed ध्यानात् than meditation कर्मफलसागः the renunciation of the fruits of actions

सागात from renunciation ग्रनन्तरम् immediately शान्तिः peace (भवति follows).

Better indeed is knowledge than (blind) Abhyása; meditation (with knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

[Renunciation of the fruit of all action, as a means to the attainment of Bliss, is merely extolled here, by the declaration of the superiority of one over another. Wherefore? Because it constitutes a common factor which immediately precedes Peace, both in the case of the man of wisdom who is steadily engaged in devout contemplation, and also of the ignorant one who, unable to tread the paths taught before, takes it up as the easiest means to Bliss.]

महेषा सर्वभूतानां भैत्रः करुगा एव सा निर्ममो निरहंकारः समदुःखसुखः चमी ॥१३॥ सन्तुष्टः सततं योगी यतात्मा इढनिश्चयः॥ मर्यार्पितमनोबुद्धियों मे भक्तः स मे प्रियः॥१४॥

13, XII.

सर्वभूतानाम् Of (to) all creatures आहेश free from hatred or malevolence मैत्र: friendly करण: compassionate च and एव even निर्मम: who is free from the idea of mineness निरहंकार: free from egoism, from the notion of 'I' समदु: खसुख: even-minded in pain and pleasure सुनी forbearing स्ततम् ever संतृष्टः content योगी steady in contemplation यतात्मार self-controlled दृढनिश्रय: possessed of firm conviction मयि on me अर्पितमनोबुद्धिः with mind and intellect fixed यः who महत्तः devoted to me सः he मे to me प्रियः (is) dear.

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of me and mine, evenminded in pain and pleasure, and forbearing, ever content and steady in meditation, selfcontrolled, possessed of firm conviction, with mind and intellect fixed on Me,-he who is thus devoted to Me, is dear to Me.

यसान्नोद्विजते लोको लोकान्नोद्विजते च यः॥ हर्षामर्षभयोद्धेगैर्मुको यः स च मे प्रियः ॥१५॥ XII.

यसात् From (by) whom लोक: the world न not उद्विजते is agitated, afflicted य: who च and लोकात् from (by) the world न not उद्विजते is agitated य: who च and हर्षामर्पभयादेगैः by (from) joy, envy, fear and anxiety मुक्तः freed स: he मे to me प्रिय: (is) dear.

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety,—he is dear to Me.

अन्पेत्तः श्रचिद्त्त उदासीनो गतव्ययः॥ सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१३॥ XII. 16.

श्रनपेत्तः (Who is) free from dependence श्राचिः who is pure दत्तः prompt उदासीनः unconcerned नत्रव्यथः untroubled सर्वारम्भविद्यागी renouncing every undertaking यः who मद्भक्तः devoted to Me सः he म to me प्रिय: (is) dear.

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—he who is thus devoted to Me, is dear to Me.

Free from dependence—to the body, the senses, the sense-objects, and their mutual connections.

Prompt: able to decide rightly and immediately

in matters demanding prompt action.

Every undertaking—calculated to secure objects of desire, whether of this world or of the next.]

यो न हृष्यति न द्वेष्टि न शोचित न कांत्ति॥ शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥१७॥ XII. 17.

यः Who न neither हृष्यति rejoices न nor द्वेष्टि hates न nor शोचित grieves न nor कांचित desires ग्रुभाग्रभ-परित्यागी renouncing good and evil यः who भक्तिमान् full of devotion सः he मे to me प्रियः (is) dear.

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil,—he who is full of devotion, is dear to Me.

[Hates: Frets at receiving anything undesirable. Grieves—at parting with a beloved object. Desires—the unattained.]

समः शत्रों च मित्रे च तथा मानापमानयोः॥ शीतोष्णासुखदुःखेषु समः संगविवर्जितः॥१८॥ तुल्यनिन्दास्तुतिमींनी सन्तुष्टो येनकेनचित्॥ अनिकेतः स्थिरमतिभक्तिमान्मे प्रियो नरः॥१६॥ XII. 18, 19.

शत्री To foe मित्रे to friend च and तथा also च and मानापमानयो: in honour and dishonour समः (who is) the same शीतोष्णसुखदुःखेषु in cold and heat, in pleasure and pain समः the same संगतिनिक्तः free from attachment तुत्यिनिन्दास्तुतिः to whom censure and praise are equal मौनी who is silent यनकेनांचित् with anything संतुष्टः content अनिकेतः homeless

स्थिरमतिः steady-minded भक्तिमान् full of devotion नरः (that) man मे to me प्रियः (is) dear.

He who is the same to friend and foe, and also in honour and dishonour: the same in heat and cold, in pleasure and pain; free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion;—that man is dear to Me.

[Content with anything, homeless: content with the bare means of bodily sustenance. Says the Mahabharata,—

येनकेनचिदाच्छन्नो येनकेनचिदाश्रितः । यत्र क्रचनशायीस्यात्तन्देवा ब्राह्मग्रंविद्वः॥

"Who is clad with anything, who is fed on any food, who lies down anywhere, him the Gods call a Brâhman." Shanti Parva.

ये तु धर्मामृतिमदं यथोक्तं पर्युपासते ॥ श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः॥२०॥ XII. 20.

ये Who तु indeed यथोक्तम् as declared (above) इदं this धर्मामृतम् Immortal Dharma पर्युपासते follow श्रद्धानाः endued with Shraddhâ मत्परमाः regarding me as the Supreme Goal भक्ताः devoted ते they श्रतीव exceedingly मे to me प्रियः (are) dear.

And they who follow this Immortal Dharma, as described above, endued with Shraddhá, regarding Me as the Supreme Goal, and devoted,—they are exceedingly dear to Me.

इति भक्तियोगोनाम द्वादशोऽध्यायः॥

The end of the twelfth chapter designated, THE WAY OF DEVOTION.

Srimad-Bhagavad-Gita.

॥ त्रयोदशोऽध्यायः॥

THIRTEENTH CHAPTER

अर्जुन उवाच॥ प्रकृति पुरुषं चैव चेत्रं चेत्रज्ञमेव च। एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव॥

ग्रर्जुन: Arjuna उवाच said:

केशव O Keshava प्रकृति the Prakriti पुरुषं the Purusha च and एव also द्वेत्रं Kshetra द्वेत्रज्ञं the knower of the Kshetra च and एव also ज्ञानं knowledge त्रेयं what ought to be known च and एतन् this वेदितुं to know इच्छामि (I) desire.

Arjuna said:

Prakriti and Purusha, also the Kshetra and the Knower of the Kshetra, knowledge, and that which ought to be known—these, O Keshava, I desire to learn.

[This verse is omitted in many editions.]

श्रीभगवानुवाच ॥ इदं शरीरं कौन्तेय त्तेत्रिमित्यभिधीयते ॥ एतद्यो वेत्ति तं प्राहुः त्तेत्रज्ञ इति तद्विदः ॥१॥ XIII. ा.

श्रीभगवान् The Blessed Lord उवाच said:

कौन्तेय O son of Kunti इदम् this शरीरम् body नेत्रम् Kshetra इति thus अभिधीयते is called बः who

एतत् this वेति knows तद्विदः who know of them तम् him त्वित्रतः the knower of the Kshetra इति as प्राहुः they call.

The Blessed Lord said:

This body, O son of Kunti, is called Kshetra, and he who knows it is called Kshetrajna by those who know of them (Kshetra and Kshetrajna).

[Kshetra: literally, field; the body is so called because the fruits of action are reaped in it as in a field.]

त्तेत्रज्ञं चापि मां विद्धि सर्वत्तेत्रेषु भारत ॥ त्तेत्रत्तेत्रज्ञयोर्ज्ञानं मतं मम ॥२॥

XIII. 2.

भारत O Descendant of Bharata सर्वस्त्रेषु in all Kshetras ऋषि also माम् me च and स्त्रज्ञम् the Kshetrajna विद्धि do thou know स्त्रज्ञस्योः of Kshetra and Kshetrajna यत् which झानं knowledge तत् that ज्ञानम् (is) knowledge माम् by me मतम् is considered to be.

Me do thou also know, O descendant of Bharata, to be the Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna is considered by Me to be the knowledge.

तत्त्तेत्रं यच याहक् च यद्विकारि यतश्च यत्॥ स च यो यत्प्रभावश्च तत्समासेन मे श्टगु ॥३॥ XIII. २.

तत् The दोत्रम् Kshetra यत् what (is) च and यादक् what its properties च and यादिकारि what its modifications यतः from what (causes) च and यह what (effects arise) सः he (is) च and यः who यतः

what प्रभाव: (His) powers च and तत् that समासेन in brief मे from me शृक्ष hear.

What the Kshetra is, what its properties are, what are its modifications, what effects arise from what causes, and also who He is and what are His powers, that hear from Me in brief.

[That: the true nature of Kshetra and Kshetrajna in all these specific aspects.]

ऋषिभिवहुधा गीतं छन्दोभिर्विविधैः पृथक्॥ ब्रह्मसूत्रपदेश्चैव हेतुमद्गिर्विनिश्चितैः॥४॥

XIII. 4.

ऋषिभिः By Rishis विविधेः various क्रन्दोभिः in chants पृथक् distinctive बहुधा in many ways गीतम् has been sung विनिश्चितैः convincing हेतुमिद्धः full of reasoning ब्रह्मस्त्रपदैः in phrases indicative of Brahman च and एव also.

(This truth) has been sung by Rishis in many ways, in various distinctive chants, in passages indicative of Brahman, full of reasoning, and convincing.

महाभूतान्यहंकारो बुद्धिरब्यक्तमेव च ॥ इन्द्रियागि दशैकं च पश्च चेन्द्रियगोचराः॥५॥, इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः॥ एतत्चेत्रं समासेन सविकारमुदाहृतम्॥६॥

XIII. 5, 6.

महाभूतानि The great Elements ग्रहंकार: egoism बुद्धि: intellect ग्रह्यक्तं the unmanifested (Mula Prakriti) च and एव also दश ten इन्द्रियाणि the senses एकम् the one (mind) च and पञ्च five इन्द्रियाणिचरा: objects of sense इच्छा desire देव: hatred सुखम् pleasure

दुःखम् pain संघातः the aggregate, the body चेतना intelligence धृतिः fortitude एतन् the सविकारम् with its modifications त्त्रम् Kshetra समासेन briefly उदाहृतम् has been (thus) described.

The great Elements, Egoism, Intellect, and also the Unmanifested (Mula Prakriti), the ten senses and the one (mind), and the five objects of sense; desire, hatred, pleasure, pain, the body, intelligence, fortitude,—the Kshetra has been thus briefly described with its modifications.

[The Sankhyas speak of those mentioned in the fifth Sloka as the twenty-four Tattvas or Principles.

The great Elements—Mahabhutas—pervade all Vikâras, all modifications of matter.

Aggregate—Samgháta: combination of the body and the senses.

Desire and other qualities which the Vaiseshikas speak of as inherent attributes of the Atman, are spoken of in the sixth sloka as merely the attributes of Kshetra, and not the attributes of Kshetrajna. Desire and other qualities mentioned here, stand for all the qualities of the Antah-Karana or inner sense,—as mere mental states. Each of them, being knowable, is Kshetra.

The Kshetra, of which the various modifications in their totality, spoken of as "this body" in the first Sloka, has been here dwelt upon in all its different forms, from 'The great Elements' to 'fortitude.']

अमानित्वमदंभित्वमहिंसा चान्तिरार्जवम्॥ आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥७॥

XIII. 7.

अमानित्वम् Humility ग्रदंभित्वं unpretentiousness श्रहिंसा non-injuriousness चान्तिः forbearance ग्रार्जवम् uprightness श्राचार्योपासनम् service of the teacher श्रीचम् purity स्थेर्यम् steadiness श्रात्मविनिश्रहः self-control.

Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service of the teacher, purity, steadiness, self-control;

[Achārya—one who teaches the means of attaining Moksha.

Purity—external and internal. The former consists in washing away the dirt from the body by means of water &c., and the latter—the inner purity of mind—consists in the removal from it of the dirt of attachment and other passions, by the recognition of evil in all objects of sense.]

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ॥ जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥८॥

XIII. 8.

इन्द्रियार्थेषु Of sense-objects वैराग्यम् renunciation अनहंकारः absence of egoism एव also च and जन्ममृत्युजराज्याधिदुः खदापानुदर्शनम् reflection on the evils of birth, death, old age, sickness and pain.

The renunciation of sense-objects, and also absence of egoism; reflection on the evils of birth, death, old age, sickness and pain;

[Sense-objects: such as sound, touch &c., of pleasures seen or unseen.

Pain—whether Adhyâtmic, i. e., arising in one's own person, or Adhibhoutic, i. e., produced by external agents, or Adhidaivic, i. e., produced by supernatural beings.

Reflection...pain—or the passage may be interpreted as—reflection on the evils and miseries of birth, death, old age and sickness. Birth &c., are all miseries, not that they are miseries in them-

selves, but because they produce misery. From such reflection arises indifference to sense-pleasures, and the senses turn towards the Innermost Self for knowledge.]

भ्रसक्तिरनभिष्वंगः पुत्रदारगृहादिषु ॥ नित्यं च समचित्तत्विमष्टानिष्टोपपत्तिषु ॥६॥

XIII. 9

श्रमक्तिः Non-attachment पुत्रदारगृहादिषु with som wife, home, and the rest अनिभवंगः non-identification of self इष्टानिष्टोपपत्तिषु in the occurrence of the desirable and the undesirable नित्यम् constant समचित्तत्वम् even-mindedness च and.

Non-attachment, non-identification of self with son, wife, home, and the rest, and constant even-mindedness in the occurrence of the desirable and the undesirable.

[Identification of self—as in the case of a person who feels happy or miserable when another to whom he is attached, is happy or miserable, and who feels himself alive or dead when his beloved one is alive or dead.]

मिय चानन्ययोगेन भक्तिरव्यभिचारिगी॥ विविक्तदेशसेवित्वमरतिर्जनसंसदि॥१०॥

XIII. 10.

मांच To me ग्रनन्ययोगेन by Yoga of non-separation ग्रन्थभिचारिणी unswerving भक्तिः devotion विविक्तदेशसेवित्वम् resort to sequestered places जनसंसदि for the society of men ग्ररतिः distaste.

Unswerving devotion to Me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men;

Resort...places—favourable to equanimity of mind, so that uninterrupted meditation on the Self, and the like, may be possible.

Society of men: of the unenlightened and undisciplined people, not of the pure and holy, because association with the latter leads to Jnana.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ॥ एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

XIII. 11.

श्रध्यात्मज्ञाननित्यत्वं Constant application to spiritual knowledge तत्वज्ञानार्थदर्शनम् understanding the end of the knowledge of truth एतन् this ज्ञानम् knowledge इति thus प्रोक्तं is declared यत् what श्रतः to it श्रन्थया opposed श्रज्ञानं ignorance.

Constant application to spiritual knowledge, understanding the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance.

[These attributes—from 'Humility' to 'Understanding the end of the knowledge of Truth'—are declared to be knowledge, because they are the means conducive to knowledge.]

श्रेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्रुते ॥ अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

XIII. 12.

यत् Which ज्ञेषं has to be known तत् that प्रवक्ष्यामि I shall describe यत् which ज्ञात्वा knowing अमृतं immortality अभृते (one) attains to तत् it अनादिमत् the beginningless परं supreme ब्रह्म Brahman न neither सत् being न nor असत् non-being उच्यते is called.

I shall describe that which has to be known; knowing which one attains to

immortality; the Beginningless Supreme Brahman. It is called neither being nor non-being.

सर्वतः पागिपादं तत्स्वतोऽिचिशिरोमुखम् ॥ सर्वतः श्रुतिमछोके सर्वमावृत्य तिष्ठति ॥१३॥

XIII. 13.

सर्वतः Everywhere पाणिपादं with hands and feet सर्वतः everywhere ऋचिशिरोमुखं with eyes, heads and mouths सर्वतः everywhere श्रुतिमन् with hearing तन् that लोके in the universe सर्वे all आवृत्यः pervading तिष्टति exists.

With hands and feet everywhere, with eyes and heads and mouths everywhere, with hearing everywhere in the Universe,—That exists pervading all.

सर्वेन्द्रियगुगाभासं सर्वेन्द्रियविवर्जितम्॥ असक्तं सर्वभृचेव निर्गुगां गुगाभोक्तं च ॥१४॥

XIII. 14.

सर्वेन्द्रियगुणाभासं Shining by the functions of all the senses सर्वेन्द्रियविवर्जितं (yet) without the senses ग्रसक्तं devoid of all attachment or relativity सर्वभृत् statining all चेव yet निर्मुणं devoid of Gunas ग्रणभोक्त experiencer of the Gunas च and.

Shining by the functions of all the senses, yet without the senses; Absolute, yet sustaining all; devoid of Gunas, yet their experiencer.

बहिरन्तश्च भूतानामचरं चरमेवच ॥ सूक्ष्मत्वात्तदविश्चेयं दूरस्यं चान्तिके च तत् ॥१५॥

XIII. 15.

भ्तानां (Of all) beings बहि: without च and अन्तः within अचरं the unmoving चरं the moving एव also च and स्क्ष्मत्वात् because of being subtle अवित्यं (is) incomprehensible दूर्धं is far च and अन्तिके near च and तत् it.

Without and within (all) beings; the unmoving and also the moving; because subtle, It is incomprehensible; and It is far and near.

[Incomprehensible—to the unillumined, though knowable in Itself.

Far-when unknown.

Near—to the illumined, because It is their own Self.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥ भूतभर्तृ च तज्झेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥ XIII. 16.

भूतेषु In beings च and श्राविभक्तं impartible विभक्तं divided च yet इव as if स्थितं existing भूत-भर्त् as sustaining beings असिष्णु devouring अभविष्णु as generating च as well तत् it त्रेयं is to be known.

Impartible, yet It exists as if divided in beings: It is to be known as sustaining beings; (and) devouring, as well as generating (them).

[Devouring—at the time of Pralaya.

Generating—at the time of utpatti or origin of the universe.]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुज्यते॥ श्रानं श्रेयं ज्ञानगम्यं दृदि सर्वस्य धिष्टितम्॥१७॥ ٩

XIII. 17.

ज्योतिषां Of lights ऋषि even ज्योतिः light तमसः darkness परं beyond तन् It उच्यते is said (to be) ज्ञाने knowledge ज्ञेंय the one thing to be known ज्ञानगम्यं the goal of knowledge सर्वस्य of all हृदि in the heart धिष्टितम् dwelling.

The Light even of lights, It is said to be beyond darkness; Knowledge, and the One Thing to be known, the Goal of knowledge, dwelling in the hearts of all.

[The Light even of lights:—The Illuminator of all illuminating things, such as the sun &c., and Buddhi &c. Indeed, these latter shine only when illuminated by the Light of the consciousness of the Self.]

इति चेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः॥ मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥ XIII. 18.

इति Thus त्त्रं Kshetra तथा and ज्ञानं knowledge ज्ञेंयं that which has to be known च and समासतः briefly उक्तं have been stated मज्ञकः my devotee एतत् this विज्ञाय knowing मद्भावाय for my state उपपदात is fitted.

Thus Kshetra, knowledge, and That which has to be known, have been briefly stated. Knowing this My devotee is fitted for My state.

प्रकृति पुरुषं चैव विद्धानादी उभावपि॥ विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥१६॥ XIII.

प्रकृति Prakriti पुरुषं Purusha च and एव indeed-उभी both अपि also अनादि beginningless विद्धि know

(thou) विकासन् (all) modifications च and गुतान् Gunas च and एव also प्रकृतिसंभवान् born of Prakriti विद्धि know (thou.)

Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunas are born of Prakriti.

[Modifications-Vikaras: From Buddhi down to the physical body.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ॥ पुरुषः सुखदुःखानां भोक्तत्वे हेतुरुच्यते ॥२०॥ XIII. 20.

कार्यकरणकर्त्वे In the production of the body and the senses प्रकृतिः Prakriti हेतुः the cause उच्यते is said (to be) पुरुष: Purusha सुखदु:खानां of pleasure and pain भोक्तत्वे in the experience हेत्: the cause उच्यते is said (to be).

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

[Senses—five organs of perception, five of action, mind, intellect and egoism.

Purusha: the Jiva is meant here.

Kárya: The effect, the physical body. Karana: Senses. Some read Karana, and explain 'Karya and Kárana' as 'cause and effect.']

पुरुषः प्रकृतिस्थो हि भुंके प्रकृतिजान्गुगान्॥ कारणं गुणसंगोऽस्य सदसद्योनिजनमसु ॥२१॥

XIII. 21.

दि Indeed पुरुष: Purusha प्रकृतिस्थः seated in Prakriti प्रकृतिज्ञान् born of Prakriti गुणान् the Gunas संन्ते experiences ग्रस्थ its सदस्योगिजन्मसु of birth in good and evil wombs गुणसंगः attachment to Gunas कारण the reason.

Purusha seated in Prakriti, experiences the Gunas born of Prakriti; the reason of the birth in good and evil wombs is its attachment to the Gunas.

[Seated in: identifying himself with.

Gunas—manifesting themselves as pleasure, pain and delusion.]

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः॥ परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥२२॥ XIII. 22.

असिन In this देहे in the body पुरुष: Purusha पर: Supreme उपद्रष्टा the looker-on अनुमन्ता the permitter च and भर्ता supporter भान्ता the experiencer महेश्वर: the Great Lord परमास्मा the Highest Self च and इति thus अपि also उन्तः is called.

And the Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer and the Great Lord, and as the Highest Self.

[Looker-on, the Permitter—He Himself does not participate in the activities of the bodily organs, the mind and the Buddhi, being quite apart from them, yet seeming to be so engaged. And being a looker-on, He never stands in the way of the activities of Prakriti as manifested in the body. Indeed, all the consciousness or intelligence that manifests itself in the activities of life is but the

reflection of the All-pervading, Absolute and Perfect Intelligence—the Supreme Spirit.

य एवं वेत्ति पुरुषं प्रकृतिं च गुगौः सह ॥ सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

XIII.

यः Who एवम् thus पुरुषम् the Purusha गुरौ:सह with Gunas प्रकृति Prakriti च and वेसि knows सः he सर्त्रया in whatever way वर्तमानः living ग्रापि even भ्रयः again न not ग्राभिजायते is born.

He who thus knows the Purusha and Prakriti with Gunas, whatever his life, is not born again.

[Whatever his life &c.: Whether he is engaged. in duties and acts, prescribed or forbidden, he is not born again. For, the acts, the seeds of rebirth, of a knower of Truth are fried by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of Karma; a burnt cloth, for instance, cannot serve the purposes of a cloth.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना॥ अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

XIII. 24.

केचित् Some ध्यानेन by meditation ग्रात्मनि in their own intelligence आत्मना by the purified heart ग्रात्मानम् the Self पश्यन्ति behold ग्रन्ये others सांख्येन-योगेन by the path of knowledge ग्रुप्रे others च again कर्नयोगेन by Karma Yoga.

Some by meditation behold the Self in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येश्य उपासते॥ तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥२५॥ XIII. 25.

श्चले Another तु again एवम् thus श्रजानन्तः not knowing श्रन्येभ्यः from others स्नुत्वा as (they have) heard उपासते worships ते these श्राप also श्रातिपरायणाः regarding what they have heard as the Supreme Refuge मृत्यु death श्रातितर्गित cross beyond एव even.

Others again not knowing thus, worship as they have heard from others. Even these cross beyond death, regarding what they have heard as the Supreme Refuge.

[Not knowing thus: not able to know the Self described above, by any one of the several methods' as pointed out.

Others: Acharyas or spiritual teachers.

Regarding-following with Shraddhâ.

What they have heard, i. e., they solely depend upon the authority of other's instructions.

यावतसंजायते किंचित्सत्वं स्थावरजंगमम्॥ चेत्रचेत्रक्षसंयोगात्तद्विद्धि भरतर्षभ॥२६॥

XIII. 26.

भरतर्षभ () bull of the Bharatas यावत् किंचित् whatever स्थावरजंगमम् the moving, the unmoving सत्त्रम् being संजायते is born तत् it सेत्रचेत्रज्ञसंयोगात् from the union of Kshetra and Kshetrajna विद्धि know (to be).

Whatever being is born, the moving or the unmoving, O bull of the Bharatas, know it to be from the union of Kshetra and Kshetrajna.

[Union.....Kshetrajna: The union of Kshetra and Kshetrajna, of the object and the subject, is of the nature of mutual Adhyasa which consists in confounding them as well as their attributes with each other, owing to the absence of discrimination of their real nature. This false knowledge vanishes when one is able to separate Kshetra from Kshetrajna.]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ॥ विनश्यत्स्वविनश्यंतं यः पश्यति स पश्यति ॥२७॥

XIII. 27.

सर्वेषु In all मृतेषु (in) beings समं equally तिष्ठन्तस् existing विनश्यतमु in the dying ग्राविनश्यंतम् death-less परमेश्वरम् the Lord Supreme यः who परयति sees सः he परयति sees.

He sees, who sees the Lord Supreme, existing equally in all beings, deathless in the dying.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥२८॥

XIII. 28.

सर्वत्र Everywhere समम् equally समवस्थितम् existent ईश्वरम् the Lord पश्यत् seeing ग्रात्मना by self ग्रात्मानम् self न not हिनस्ति injures ततः so परां highest गतिम् to the goal याति (he) goes.

Since seeing the Lord equally existent everywhere, he injures not self by self, and so goes to the highest Goal.

[He injures....by self—like the ignorant man either by ignoring the Self in others (Avidya or nescience), or regarding the non-self (physical body, &c.) as himself (Mithya-jnana or false

knowledge)—the two veils that hide the true nature of the Self.

प्रकृत्येव च कर्माखि कियमागानि सर्वेशः॥ य पश्यति तथात्मानमकर्तारं स पश्यति॥२६॥

XIII. 29.

यः Who च and कर्माणि actions प्रकृता by Prakriti एव alone सर्वश्रः all कियमाणानि being done तथा and आत्मानम् the Self अकर्तारम् actionless प्रयति sees सः he प्रयति sees.

And he sees, who sees Prakriti alone doing all actions, and that the Self is action-less.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ॥ तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

XIII. 30.

यदा When मृतपृथिमानम् the separate existence of all beings एकस्यम् inherent in the One मनुपर्यात sees ततः from that एव alone निस्तारम् (their) expansion च and तदा then इद्धा Brahman संपद्यते (he) becomes.

When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman.

अनिदित्वान्निर्गुगात्वात्परमात्मायमञ्ययः॥ श्ररीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

XIII. 31.

कौन्तेय O son of Kunti श्रनादित्वात् being without beginning निर्शुणत्वात् being devoid of Gunas श्रयम्

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this ग्रन्थयः immutable परमात्मा Supreme Self शरीरस्यः existing in the body ग्रापि though न neither करोति acts न nor लिप्यते is affected.

Being without beginning, and devoid of Gunas, this Supreme Self, immutable, O son of Kunti, though existing in the body neither acts, nor is affected.

[Being without beginning—having no cause.

Neither.....affected—Because the Self is not the doer, therefore He is not touched by the fruit of action.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते॥ सर्वत्राविष्यतो देहे तथात्मा नोपलिप्यते॥३२॥ XIII. 32.

यथा As सर्वगतम् the all-pervading आकाशम् Akásha सौक्ष्मात् because of its subtility न not उपलिप्यते is tainted तथा so सर्वत्र everywhere देहे in the body अवस्थितः existent आत्मा the Self न not उपलिप्यते is tainted.

As the all-pervading Akásha because of its subtility is not tainted, so the Self existent in the body everywhere is not tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकिममं रिवः॥ त्तेत्रं त्तेत्री तथा कृत्स्नं प्रकाशयित भारत॥३३॥

XIII. 33.

भारत O descendant of Bharata यथा as एक: the one रिन: sun इमम् this कृत्स्नम् all लोकम् world मकाशयित illumines तथा so त्रेत्री he who abides in the Kshetra कृत्स्नम् the whole त्रेत्रम् Kshetra प्रकाश-यति illumines.

As the one sun illumines all this world, so does He who abides in the Kshetra, O descendant of Bharata, illumine the whole Kshetra.

त्तेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा ॥ भूतप्रकृतिमोत्तं च ये विदुर्याति ते परम् ॥३४॥

XIII. 34.

एवम् Thus च्रेन्द्रच्याः between the Kshetra and the Kshetrajna ग्रंतरम् the distinction भूतप्रकृतिमोच्या the emancipation from the Prakriti of beings च and (also) ज्ञानचतुषा with the eye of knowledge य who विदुः perceive ते they परम् the Supreme यांति go.

They who thus with the eye of knowledge perceive the distinction between the Kshetra and the Kshetrajna, and also the emancipation from the Prakriti of beings, they go to the Supreme.

[Prakriti of beings: the material nature or delusion of beings due to Avidyâ.]

इति स्तेत्रस्तित्रस्तिभागयोगोनाम त्रयोदशोऽध्यायः॥

The end of the thirteenth chapter designated, THE DISCRIMINATION OF THE KSHETRA AND THE KSHETRAJNA.

Srimad-Bhagavad-Gita.

चतुर्दशोऽध्यायः॥

FOURTEENTH CHAPTER

श्रीभगवानुवाच ॥ परं भूयः प्रवक्ष्यामि श्रानानां श्रानमुत्तमम् ॥ यङ्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः॥१॥ XIV.

श्रीभगवात् The Blessed Lord उवाच said:

ज्ञानाम् Of all knowledge उत्तमम् the best प्रम् Supreme ज्ञानं knowledge भूख: again प्रवश्यामि shall I tell यत् which ज्ञात्वा having known सर्वे all मुनय: the Munis इत: after this life परां high सिद्धि to perfection गता: have attained.

The Blessed Lord said:

Again shall I tell thee that Supreme knowledge which is above all knowledge, having known which all the Munis have attained to high perfection after this life.

[After this life—after being freed from this bondage of the body.]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः॥ सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥२॥ XIV. 2.

इदं This ज्ञानं knowledge उवाश्रित्य abiding by मन साधर्म्यम् to My Being त्रागताः having attained

सर्गे in evolution ग्रिप न neither उपजायन्ते do they come forth प्रलंख in involution न च nor व्ययन्ति are (they) troubled.

Abiding by this knowledge, having attained to My Being, neither do they come forth in evolution, nor are they troubled in involution.

मम योनिर्महद्भा तस्मिन् गर्भ दश्वाम्यहम् ॥ संभवः सर्वभूतानां ततो भवति भारत॥३॥

XIV. 3

भारत O descendant of Bharata महत् the Great ब्रह्म Prakriti मम my योनिः womb तस्मिन् in that ब्रह्म I गर्भम् the germ दथानि I place ततः thence सर्वभूतानां of all beings संभवः the birth भवति is.

My womb is the Great Prakriti, in that I place the germ; from thence, O descendant of Bharata, is the birth of all beings.

[Brahma: This word is derived from Brimh, 'to expand,' and means here the vast seed or womb (the Prakriti) out of which the cosmos is evolved or expanded.

I place the germ: I infuse the reflexion of My Intelligence, and this act of impregnation is the cause of the evolution of the cosmos.

सर्वयोगिषु कौन्तेय मूर्तयः संभवंति याः॥ तासां ब्रह्म महद्योगिरहं बीजप्रदः पिता ॥४॥

XIV. 4.

कौन्तेय O son of Kunti सर्वयोनिषु in all the wombs याः whatever मूर्तयः forms संभवंति are produced तासाम् their महत् the Great ब्रह्म the Prakriti योनिः womb अहं I बीजपदः seed-giving पिता Father.

Whatever forms are produced, O son of Kunti, in all the wombs, the Great Prakriti is their womb, I the seed-giving Father.

सत्वं रजस्तम इति गुगाः प्रकृतिसंभवाः॥ निबद्गंति महाबाहो देहेदेहिनमञ्ययम् ॥५॥

XIV.

महाबाहो O mighty-armed सत्वं Satva रजः Rajas तमः Tamas इति these प्रकृतिसंभवाः born of Prakriti गुणाः Gunas देहे in the body ऋव्ययं the indestructible देहिनम् the embodied निवन्नति bind fast.

Satva, Rajas, Tamas,-these Gunas, O mighty-armed, born of Prakriti, bind fast the indestructible embodied in the body.

[These Gunas—are the primary constituents of the Prakriti and are the bases of all substances; they cannot therefore be said to be attributes or qualities inhering in the substances as opposed to the substances.

Embodied in the body: That abides in the body as if identified therewith.]

तत्र सत्वं निर्मलत्वात्प्रकाशकमनामयम्॥ सुखसंगेन बधाति ज्ञानसंगेन चानघ ॥६॥ XIV. 6.

श्रनघ O sinless one तत्र of these निर्मलत्वात् from its stainlessness प्रकाशकं luminous ग्रनामयं free from evil सन्वं Satva सुखसंगेन by attachment to happiness ज्ञानसंगेन by attachment to knowledge च and बन्नाति binds.

Of these, Satva, luminous and free from evil, from its stainlessness, binds, O sinless one, by attachment to happiness, and by attachment to knowledge.

[Binds by attachment to happiness &c: Binds the Self by the consciousness of happiness and knowledge in the shape of 'I am happy,' 'I am wise,' which belongs properly to the Kshetra, but which is associated with the Self, the Absolute Intelligence and Bliss, through Avidyâ.]

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम्॥ तिश्विधाति कौन्तेय कर्मसंगन देहिनम्॥७॥

XIV. 7.

कौन्तेय O son of Kunti रागात्मक of the nature of passion रजः Rajas तृष्णासंगसमुद्भवं giving rise to thirst and attachment विद्धि know तत् it कर्मसंगेन by attachment to action देहिनं the embodied निवधाति binds fast.

Know Rajas to be of the nature of passion, giving rise to thirst and attachment, it binds fast, O son of Kunti, the embodied, by attachment to action.

[It binds &c.—Though the Self is not the agent, Rajas makes Him act with the idea 'I am the doer.']

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्॥ प्रभादालस्यनिद्राभिस्तित्रबभ्नाति भारत॥८॥

XIV. 8.

भारत O descendant of Bharata तमः Tamas तु and अज्ञानजं born of ignorance सर्वदेशिगं to all embodied beings मोहनं delusive विद्धि know तन् it प्रमादालस्य-निद्धाभिः by miscomprehension, indolence and sleep निवधित binds fast.

And know Tamas born of ignorance, delusive to all embodied beings; it binds fast,

O descendant of Bharata, by miscomprehension, indolence, and sleep.

[Delusive: causes delusion or non-discrimination.]

सत्वं सुखे संजयित रजः कर्माण भारत॥ ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत॥६॥ XIV. 9.

भारत O descendant of Bharata सन्दं Satva सुखे to happiness संजयित attaches रजः Rajas कर्मिण to action उत while तमः Tamas तु indeed ज्ञानं discrimination श्रावृत्य shrouding प्रमादे to miscomprehension संजयित attaches.

Satva attaches to happiness, and Rajas to action, O descendant of Bharata, while Tamas, verily, shrouding discrimination, attaches to miscomprehension.

रजस्तमश्चाभिभूय सत्वं भवति भारत॥ रजः सत्वं तमश्चेव तमः सत्वं रजस्तथा॥१०॥ XIV. 10

भारत O descendant of Bharata सत्वं Satva रजः Rajas तमः Tamas च and ग्राभिभूय predominating over भवाते arises रजः Rajas सत्वं Satva तमः Tamas च and तथा so सत्वं Satva रजः Rajas तमः Tamas च and.

Satva arises, O descendant of Bharata, predominating over Rajas and Tamas; and Rajas over Satva and Tamas; so, Tamas over Satva and Rajas.

[When one or the other of the Gunas asserts itself predominating over the other two, it produces its own effect, as Satva, knowledge and happiness; Rajas, action; Tamas, veiling of discrimination &c.]

सर्वद्वारेषु देहेऽस्मिन्प्रकाग्र उपजायते । शानं यदा तदा विद्याद्विष्टदं सत्वीमत्युत ॥११॥

XIV. II.

यदा When ऋसिन् in this देहे in the body सर्त-ब्राय through every sense ज्ञानम् (of) intelligence प्रकाशः light उपजायते shines तदा then उतः indeed सर्व Satva विवृद्धे (is) predominant इति that विकाद (it) should be known.

When through every sense in this body, the light of intelligence shines, then it should be known that Satva is predominant.

[Every sense—lit., all the gates. All the senses are for the Self the gateways of perception.]

लोभः प्रवृत्तिरारम्भः कर्मेखामशमः स्पृहा ॥ रजस्येतानि जायन्ते विवृद्धे भरतर्पभ ॥१२॥

XIV. 12,

भरतर्षभ O bull of the Bharatas लोभः greed प्रवृत्तिः activity कर्मगां of actions ग्रारम्भः the undertaking ग्रामः unrest स्पृहा longing एतानिः these रजसि in Rajas निवृद्ध (in) having become predominant जायन्ति arise.

Greed, activity, the undertaking of actions, unrest, longing,—these arise when Rajas is predominant, O bull of the Bharatas.

[Unrest—being agitated with joy, attachment &c.]

भप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ॥ तमस्येतानि जायन्ते विवृद्धे कुरुनंदन॥१३॥

XIV, 13.

कुर्नदन O Descendant of Kuru ग्रमकाशः darkness ग्रमकृतिः inertness च and ग्रमादः miscomprehension मोह: delusion एव also च and एतानि these तमसि in Tamas निवृद्धे (in) having become predominant जायन्ते arise.

Darkness, inertness, miscomprehension, and delusion,—these arise when Tamas is predominant, O Descendant of Kuru.

[Darkness, inertness: Absence of discrimination, and its results, inertness &c.]

यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत् ॥ तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥

XIV. 14.

यदा When तु if सत्वे in Satva प्रवृद्धे (in) having become predominant देहम्त् the embodied प्रलयं death याति meets तदा then उत्तमविदाम् the knowers of the Highest ग्रमलान् the spotless लोकान् worlds प्रतिपद्यते (he) attains.

If the embodied meets death when Satva is predominant, then he attains to the spotless regions of the worshippers of the Highest.

[Spotless regions: The Brahma-loka and the like.

The Highest—Deities such as Hiranyagarbha.*]

रजिस प्रलयं गत्वाऽकर्मसंगिषु जायते॥ तथा प्रलीनस्तमिस मूढयोनिषु जायते॥१५॥

XIV. 15.

रजिस In Rajas प्रलंध death गत्वा meeting कर्मसंगिषु among those attached to action जायते (he) is born तथा so तमसि in Tamas प्रलीन: dying मूहयोनिषु in the wombs of the irrational जायते (he) is born.

Meeting death in Rajas, he is born among those attached to action; so dying in Tamas, he is born in the wombs of the irrational.

[Meeting.....Rajas: If he dies when Rajas is predominant in him.]

कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलम्॥ रजसस्तु फलं दुःखमकानं तमसः फलम् ॥१६॥

XIV. 16.

सुकृतस्य (Of) good कर्मणः (of) action निर्मेलं pure सान्त्रिकं Sâtvic फलं the fruit ग्राहु: they say रजसः of Rajas तु verily दु:खं pain फलं the fruit तमसः of Tamas ग्रज्ञानं ignorance फलं the fruit.

The fruit of good action, they say, is Sátvic and pure; verily, the fruit of Rajas is pain; and ignorance, the fruit of Tamas.

[Rajas—means Râjasic action, and Tamas,—Tâmasic action, as this section treats of actions.]

सत्वात्संजायते ज्ञानं रजसो लोभ एव च॥ प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥१७॥

XIV. x7.

सत्वात् From Satva ज्ञाने wisdom संजायते arises रजसः from Rajas लोभः greed एव indeed च and तमसः from Tamas अज्ञानं ignorance अमादमोही miscomprehension and delusion एव even च and अवतः arise.

From Satva arises wisdom, and greed from Rajas; miscomprehension, and delusion and ignorance arise from Tamas.

कर्ष्वे गच्छिन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः॥ जघन्यगुगावृत्तिस्था अधो गच्छिन्ति तामसाः॥१८॥

XIV. 18.

सन्दर्याः The Satva-abiding ऊर्ध upwards रान्छन्ति go राजसाः the Râjasic मध्ये in the middle तिष्टन्ति dwell जयन्यगुणवृत्तिस्याः abiding in the function of the lowest Guna तामसाः the Tâmasic श्रधः downwards गन्छन्ति go.

The Satva-abiding go upwards; the Rájasic dwell in the middle; and the Támasic, abiding in the function of the lowest Guna, go downwards.

नान्यं गुगोभ्यः कर्तारं यदा द्रष्टानुपश्यति॥ गुगोभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥१६॥ XIV. 19.

यदा When द्रष्टा the seer गुग्रेभ्यः पर than the Gunas अन्य other कर्तारं agent न no अनुपरयात beholds गुग्रेभ्यः than the Gunas परं higher वित्त knows तदा then सः he महावं My being अधिगच्छित attains to.

When the seer beholds no agent other than the Gunas and knows That which is higher than the Gunas, he attains to My being.

[The Gunas—which transform themselves into the hodies, senses and sense-objects, and which in all their modifications constitute the agent in all actions.

Knows.....the Gunas: Sees Him who is distinct from the Gunas, Who is the Witness of the Gunas and of their functions.]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्॥ जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्रुते॥२०॥

. XIV. 20.

देहसमुद्धवाम् Out of which the body is evolved श्रीन् three एतान् these गुणान् Gunas अतीत्र having crossed beyond जन्ममृत्युजरादुः है: from birth, death, decay and pain निमुक्तः freed देही the embodied अमृतं immortality अक्षा attains to.

The embodied, having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, decay and pain, and attains to immortality.

भ्रजुन उवाच॥

कैलिंगेस्त्रीनगुगानितानतीता भवति प्रभो॥ किमाचारः कथ चैतांस्त्रीनगुगानितवर्तते॥२१॥

XIV. 21.

श्रर्जुन Arjuna उवाच said:

म्मा O Lord के: by what लिंगे: marks एतान् these जीन् three गुणान् Gunas अतीतः भगते has crossed beyond कि गचारः what (is his) conduct कर्ण how ज and एगन् these जीन् three गुणान् Gunas अतिवर्तते -does (he) pass beyond.

⊸Arjuna said :

By what marks, O Lord, is he (known) who has crossed beyond these three Gunas? What is his conduct, and how does he pass beyond these three Gunas?

श्रीभगवानुवाच ॥

प्रकारां च प्रवृत्ति च मोहमेव च पापडव॥ म द्विष्ट संप्रवृत्तानि न निवृत्तानि कांच्सि ॥२२॥

XIV. 32.

श्रीभगवान The Blessed Lord उवाच said:

पार्व O Pândava प्रकार light (the effect of Satva) प्रवृत्तिम् activity (the effect of Rajas) मोई delusion (the effect of Tamas) एव च and also संप्रवृत्तानि (when) come forth न not देशि (he) hates निवृत्तानि when absent न nor कांद्राति longs for;

The Blessed Lord-said:

He who hates not the appearance of light, (the effect of Satva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), O Pándava, nor longs for them when absent;

[This answers Arjuna's first question. The man of right knowledge does not hate the effects of the three Gunas when they clearly present themselves as objects of consciousness; nor does he long after things which have disappeared.]

उदासीनंवदासीनो गुगौर्यो न विचाल्यते॥ गुगा वर्तन्त इत्येवं योऽवतिष्ठति नेंगते॥२३॥

XIV. 23.

यः Who उदासीनवन् like one unconcerned आसीनः sitting गुगौः by the Gunas न not विचाल्यते is moved गुगाः the Gunas वर्तन्ते operate इत्येवं (knowing) that ग्रविष्ठित is self-centred न not इंगते swerves;

He, who, sitting like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is Self-centred and swerves not;

समदुः ख्रुखः खर्थः समलोष्टार्मकांचनः॥ तुल्यप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः॥२४॥

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XIV. 24.

यः Who समदुःखसुखः alike in pleasure and pain स्वस्यः self-abiding समलोष्टारमकांचनः regarding a clod of earth, a stone or gold alike तुल्यप्रियाप्रियः the same to loved and unloved धीरः firm तुल्यनिदास्म- संस्तुतिः the same to censure and praise;

Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone or gold alike; the same to loved and unloved, firm, the same to censure and praise;

[Self-abiding: He remains in his own true mature.]

मानापमानयोस्तुख्यस्तुख्यो मित्रारिपच्योः॥ सर्वारभपरित्यागी गुगातीतः स उच्यते॥२५॥

XIV. 25.

शः Who मानावमानशेः in honour and in disgrace तुल्यः the same भित्रारिषचशेः to friend and foe तुल्यः the same सर्वारेभवित्यामी relinquishing all undertakings सः he गुणातीतः crossed beyond the Gunas उच्यते is said.

The same in honour and disgrace, the same to friend and foe, relinquishing all undertakings—he is said to have crossed beyond the Gunas.

[Inclining to neither of the dual throngs, he firmly treads the path of Self-knowledge, and rises above the Gunas.

These three Slokas are in answer to Arjuna's second question.

मां च योऽव्यभिचारेगा भक्तियोगेन सेवते॥ स गुगान्समतीत्यैतान् ब्रह्मभूयाय कल्पते॥२६॥

XIV. 26.

यः Who च and माम् Me ग्रब्यभिचारेण with unswerving भिक्तयोगेन (with) devotion सेवते serves सः he एतान् these ग्रुणान् Gunas समतीत्य crossing beyond ब्रह्मभूयाय for becoming Brahman कल्पते is fitted.

And he who serves Me with an unswerving devotion, crossing beyond the Gunas, is fitted for becoming Brahman.

[This answers Arjuna's third question.]

ब्रह्माो हि प्रतिष्ठाहमसृतस्याव्ययस्य च ॥ शाश्वतस्य च धमस्य सुखस्यैकांतिकस्य च ॥२७॥ XIV. 27.

हि For अहं I ब्रह्मणः of Brahman प्रतिष्टा the abode अध्ययस्य the immutable भ्रमृतस्य the immortal च and शाश्वतस्य everlasting धर्मस्य of Dharma ऐकांतिकस्य absolute सुखस्य of bliss च and.

For I am the Abode of Brahman, the Immortal and Immutable, of everlasting Dharma and of Absolute Bliss.

[I-the Pratyagâtman, the true Inner Self.]

इति गुगात्रयविभागयोगोनाम चतुर्दशोऽध्यायः॥

The end of the fourteenth chapter designated, THE DISCRIMINATION OF THE THREE GUNAS.

Srimad-Bhagavad-Gita.

॥ पंचदशोऽध्यायः॥

FIFTEENTH CHAPTER.

श्रीभगवानुवाच ॥

ऊर्ध्वमुलमधःशाखमश्वत्यं प्राहुरव्ययम् ॥ क्टन्दांसि यस्य पर्गानि यस्तं वेद स वेदवित् ॥१॥ XV. र

श्रीभगवान् The Blessed Lord उवाच said:

उद्धिमूलं Rooted above ग्रधाशाखं branching below महन्यं eternal ग्रश्वत्यं Ashvattha प्राहुः they speak of इत्दांसि the Vedas यस्य whose पर्णानि leaves तम् it थाः who वेद knows सः he वेदिनित् (is) a Veda-knower.

The Blessed Lord said:

They speak of an eternal Ashvattha rooted above and branching below, whose leaves are the Vedas; he who knows it, is a Vedaknower.

[Ashvattha: literally, that which does not endure till to-morrow: the Samsara, the ever-changing, phenomenal world.

Brahman with Its unmanifested energy of Mâyâ is meant by "Above," for It is supreme over all things; and as such, the One above is the root of this Tree of Samsára. Mahat, Ahamkara and the Tanmâtrâs are its branches evolving to grosser and

grosser states—hence it is said to be branching "below." As leaves protect a tree, so do the Vedas protect the Tree of Samsâra, as treating of Dharma and Adharma, with their causes and fruits.

Eternal—because this Tree of Samsara rests on a continuous series of births without beginning and end, and it cannot be cut down except by the knowledge, "I am Brahman."]

अध्योध्वे प्रसृतास्तस्य शाखाः

गुगाप्रवृद्धा विषयप्रवालाः॥

अध्य मूलान्य नुसंततानि

कर्मानुवधीनि मनुष्यलोके ॥२॥

XV. 2.

तस्य Its गुणाप्रवृद्धाः nourished by the Gunas विषयग्रवालाः sense-objects (are) its buds शाखाः branches
ग्रधः below ऊटर्ने above च and प्रस्ताः spread मनुष्यलोके in the world of man कर्मानुबंधीनि originating
action मूलानि the roots ग्रधः below च and ग्रनुसंततानि are stretched forth.

Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below in the world of man stretch forth the roots, orginating action.

[Below: from man downwards.

Above: up to Brahmâ.

Roots: The tap-root is the Lord "Above"; the secondary roots are the Samskaras, attachment and aversion etc. It is these that, being in perpetual succession the cause and consequence of good and evil deeds, bind one fast to actions—Dharma and Adharma.]

न रूपमस्येह तथोपलभ्यते नांतो न चादिन च संप्रतिष्ठा ॥

अध्वत्यमेनं सुविरूढमूल-

मसंगरास्त्रेगा दढेन कित्वा ॥३॥

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तति भूयः॥

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराग्गी ॥४॥

XV. 3, 4.

इह Here ग्रस्य its रूपं form न not उपलम्यते is perceived तथा as such न neither ग्रंत: (its) end न nor ग्रादि: (its) origin न च nor संप्रतिष्टा (its) existence एनम् this सुनिरूहमूलं firm-rooted ग्रश्वत्यं Ashvattha रहेन strong ग्रसंगग्रह्मेण with the sword of non-attachment हिस्त्रा having cut asunder तत: then सम् that पदं goal परिमाणितच्यं is to be sought for यसिन् whither गता: going भूय: again न not निवर्तेति (they) return यत: whence (एषा the) पुरासी eternal प्रकृतिः activity प्रस्ता streamed forth तम् in that एव चालेटले श्राह्में Primeval पुरुषं Purusha प्रवहें I seek refuge.

Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut asunder this firm-rooted Ashvattha with the strong sword of non-attachment,—then that Goal is to be sought for, going whither they (the wise) do not return again. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity.

[As such: it cannot be said to exist, because it appears and vanishes every other moment. See commentary II. 16.

Tai-That-Saukara and Anandagiri read Tatah," and explain it as beyond or above the Ashvattha, the Tree of Samsåra.

The Eternal Activity: this ever-passing work of projection, this ever-flowing current of evolution, the world of phenomena.]

निर्मानमोहा जितसंगदीषा

अध्यात्मनित्या विनिवृत्तकामाः॥ बंद्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छंत्यमूढाः पदमन्ययं तत् ॥५॥

XV. 5.

निर्मानमोहाः Free from pride and delusion जित्रांगदोबाः with the evil of attachment conquered अध्यात्मित्याः ever dwelling in the Self दिनिवृत्तकामाः with desires completely receded सुखदुःखसंतैः known as pleasure and pain दृंदैः from the pairs of opposites विस्तारः liberated अमृहाः the undeluded सन् that अव्ययं eternal परं goal गन्छित reach.

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal.

न तद्भासयते सूर्यों न शशांको न पावकः॥ यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥६॥

XV. 6.

यत् Whither गत्वा going न not निवर्तन्ते (they) return तत् that सूर्यः the sun न not भासयते illumines न nor शशांकः the moon न nor पावकः fire तत् that मम My पर्ने supreme धाम abode.

That, the sun illumines not, nor the moon, nor fire; That is My Supreme Abode, going whither they return not.

ममैवांशो जीवलोके जीवभूतः सनातनः॥ मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्पति॥॥॥

XV. 7.

मम एव Of Myself सनातनः eternal ग्रंशः portion जीवभूतः having become a living soul प्रकृतिस्यानि abiding in the Prakriti मनःषष्टानि with mind as the sixth इन्द्रियाणि the (five) senses जीवलोके in the world of life कर्णति draws (to Itself).

An eternal portion of Myself, having become a living Soul in the world of life, draws (to Itself) the (five) senses with mind for the sixth, abiding in Prakriti.

[The Jiva or the individual soul is that aspect of the Supreme Self which manifests Himself in every one as the doer and enjoyer, being limited by the Upâdhis set up by Avidyâ; but in reality, both are the same. It is like the Akâsha (space) in the jar, which is a portion of the Infinite Akâsha, and becomes one with the latter on the destruction of the jar, the cause of limitation.]

शरीरं यदवामोति यञ्चाप्युत्कामतीश्वरः॥ गृहत्वितानि संयाति वायुर्गन्थानिवाशयात्॥८॥ XV. 8.

ईश्वरः The Lord यत् when शारीरं a body अवामोति obtains यत् when च and अपि also उत्कामिति leaves (it) वायुः the wind आशायात् from (their) seats गन्धान् the scents इव as एतानि these गृहित्वा taking संयाति goes.

When the Lord obtains a body and when He leaves it He takes these and goes, as the wind takes the scents from their seats (the flowers).

[Lord: Jiva spoken of in the preceding Sloka. When the liva leaves the body, then he draws round himself the senses and the Manas. When he enters another he takes these again with him, i. e., he is born with these again.

श्रोत्रं चक्षः स्पर्शनं च रसनं घ्राग्रोमेव च ॥ म्रिष्ठाय मनश्चायं विषयानुपसेवते॥६॥

XV. g.

ग्रयं He श्रोत्रं the ear चतुः the eye स्परीनं the (organ of) touch रसने the (organ of) taste च and प्राणं the (organ of) smell एव च as also मन: the mind अधिष्ठाय presiding over विषयान् objects उप-सैवते (he) experiences.

Presiding over the ear, the eye, the touch, taste and smell, as also the mind, He experiences objects.

उत्कामंतं स्थितं वापि भुंजानं वा गुगानिवतम्॥ विसृदा नानुपरयंति परयंति ज्ञानचक्ष्यः॥१०॥ XV.

उटकामंतं Transmigrating (from one body to another) स्थितं residing (in the same) वापि or भुंजानं experiencing गुणान्त्रितं united with the Gunas तिमूढाः the deluded न not अनुपश्यन्ति do see (Him) ज्ञान-चत्रः those who have the eye of wisdom पश्यन्ति behold (Him).

Transmigrating from one body to another, or residing (in the same) or experiencing,as He is united with the Gunas,—the deluded do not see Him, but those who have the eye of wisdom behold Him.

[Though Atman is nearest and comes easily within the range of their consciousness in a variety of functions, still all do not see Him, because of their complete subservience to sense-objects.]

यतंतो योगिनश्चेनं पश्यंत्यात्मन्यवस्थितम् ॥ यतंतोऽप्यकृतात्मानो नैनं पश्यंत्यचेतसः ॥११॥

XV. II.

यतंतः Striving (for perfection) योगिनः the Yogis एनं Him ग्रात्मनि in themselves ग्रवस्थितं dwelling परयंति behold यतंतः striving ग्रापि even though ग्रकृतात्मानः the men of unrefined self ग्रान्तिसः unintelligent एनं Him न not परयंति see.

The Yogis striving (for perfection) behold Him dwelling in themselves; but the unrefined and unintelligent, even though striving, see Him not.

[The unrefined: Whose mind has not been regenerated by Tapas and subjugation of the senses, whose mind is not purified.]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ॥ यचन्द्रमसि यचाग्रो तत्तेजो विद्धि मामकम्॥१२॥

XV. 12.

- भ्रादित्यगतं Residing in the sun यस which तेजः light चन्द्रमासे in the moon च and यत् which अभ्री in the fire च and यत् which अखिलं the whole जगत् world भासयते illumines तम् that तेजः light मामकं (to be) Mine विद्धि know.

The light which residing in the sun, in the moon, in the fire, illumines the whole world---know that light to be Mine.

[Light—may also be understood to mean, the light of consciousness.]

गामाविश्य च भूतानि धारयाम्यहमोजसा॥ पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः १३ XV. 13.

श्रह I श्रोजसा with My energy गाम् the earth श्राविषय entering भ्रावि all beings धारयामि (1) support स्तात्मकः watery सोबः moon च and भ्रवा becoming सर्वाः all श्रोबधीः the herbs प्रशाबि I nourish.

Entering the earth with My energy, I support all beings, and I nourish all the herbs, becoming the watery moon.

[Energy—Ojas: The energy of the Ishvara, whereby the vast heaven and the earth are firmly held.

Nourish—by infusing savours into them.

dered as the repository or the embodiment of all fluids (Rasas).

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः॥ प्राणापानसमायुक्तः पवाम्यन्नं चतुर्विधम्॥१४॥

XV. 14.

श्रहं विशानरः (the fire) Vaishvánara भूत्वा be-coming प्राणिनां of living beings देहं in the body आश्रितः abiding प्राणापानसमायुक्तः associated with Prâna and Apâna चतुर्विंगं fourfold अत्रम् the food प्रचानि I digest.

Abiding in the body of living beings as (the fire) Vaishvanara, I, associated with Prana and Apana, digest the fourfold food.

[See IV. 29.

Vaishvánara: The fire abiding in the stomach.
Fourfold food: Food which has to be eaten
by (1) mastication, (2) sucking, (3) licking, (4)
swallowing.

सर्वस्य चाहं हदि सीनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च॥ वेदैश्च सर्वेरहमेव वेद्यो

वेदान्तकृद्धेदविदेव चाहम् ॥१५॥

XV. 15.

ग्रहं I सर्ध्य of all हाई in the heart संनिविष्टः centred च and मनः from Me स्मृतिः memory ज्ञानं perception ग्रिपोहनं (their) loss च as well as सर्वेः by all देदेः (by) the Vedas च and ग्रहं I एव verily देदाः that which has to be known देदांतकृत् the author of Vedanta देदित् the knower of the Veda च and ग्रहं I एव indeed.

I am centred in the hearts of all; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the Author of the Vedanta, and the Knower of the Veda am I.

[Memory—of what was experienced in the past births; and knowledge—of things transcending the ordinary limits of space, time and visible nature.—Anandagiri.

... Come from Me—as the result of their good or evil deeds.

I indeed..... Vedanta: It is I who am the Teacher of the wisdom of the Vedanta, and cause it to be handed down in regular succession.

द्वावीमौ पुरुषौ लोके त्त्रश्चात्तर एवं च॥ त्तरः सर्वाणि भूतानि क्रस्थोऽत्तर उच्यते॥१६॥

XV. 16.

च्चर: The Perishable अच्चर: the Imperishable च and two एव indeed इमी distinct पुरुषो (two) Purushas

(beings) लोको in the world सर्वाणि all भूतानि beings च्तर: (are) the Perishable कूटस्य: the Kutastha श्रदार: 'the Imperishable उच्यते is called.

There are two Purushas in the world,—the Perishable and the Imperishable. All beings are the Perishable, and the Kutastha is called Imperishable.

[Two Purushas: Two categories—arranged in two separate groups of beings,—spoken of as 'Purushas,' as they are the Upâdhis of the Purusha.

Kutastha: That which manifests Itself in various forms of illusion and deception. It is said to be imperishable, as the seed of Samsâra is endless,—in the sense that it does not perish in the absence of Brahma-jnâna.]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः॥ यो लोकत्रयमाविश्य विभत्येव्यय ईश्वरः ॥१७॥

XV. 17.

श्रायः Another तु but उत्तमः the Supreme पुरुषः Purusha प्रमात्मा the Highest Self इति thus उदाहतः called यः who ईश्वरः Lord श्रव्ययः the Immutable सोकत्रयं the three worlds श्राविश्य pervading विभित्ति sustains (them).

But (there is) another, the Supreme Purusha, called the Highest Self,—He who, the Immutable Lord, pervading the three Worlds, sustains them.

[Another: quite distinct from the two. The three Worlds: Bhuh (the Earth), Bhuvah (the Mid-Region) and Svah (the Heaven).

यस्मात्त्वरमतीतोऽहमत्त्वरादिष चोत्तमः॥ अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥१८॥

XV. 18.

यसात् As अहं I सर् the Perishable अतीत: transcend अस्तात् than (to) the Imperishable अपि even उत्तमः superior च and अतः therefore लोके in the world देदे in the Veda च and पुरुषोत्तमः the Purushottama (the Highest Purusha) इति as प्रथितः celebrated अस्मि am I.

As I transcend the Perishable, and am above even the Imperishable, therefore am I in the world and in the Veda celebrated as the Purushottama, (the Highest Purusha).

[The Perishable—Tree of Samsara called Ashvattha.

The Imperishable—Which constitute the seed of the Tree of Samsåra.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ॥ स सर्वविद्धजति मां सर्वभावेन भारत ॥१६॥

XV. 19.

भारत O descendant of Bharata श: who एवं thus आरंमूढ: free from delusion पुरुषोत्तनम् the Supreme Purusha माम् Me जानाति knows सः he सर्वदित् knowing all रार्वभावेन as the All-being माम् Me भजति worships.

Me as the Supreme Purusha, he, knowing all, worships Me as the All-being, O descendant of Bharata.

इति गुद्यतमं शास्त्रमिदमुक्तं मयानघ॥ एतद्वुद्धा बुद्धिमान् स्यात्कृतकृत्यश्च भारत॥२०॥ XV. 20.

श्रान्य O sinless one भारत O descendant of Bharata इति thus गुझतमं most profound इदं this

शास्त्रे teaching मया by Me उन्हें has been imparted एतन् this बुद्ध्या knowing बुद्धिमान् possessed of (highest) intelligence कृतकृत्यः accomplished all the (highest) tasks च and स्यान् becomes.

Thus, O sinless one, has this most profound teaching been imparted by Me. Knowing this, he attains the highest intelligence and the accomplishment of all his duties, Odescendant of Bharata.

[Highest intelligence—which realises the Brahman. (Attains) the accomplishment.....duties: Whatever duty one has to do in life, all that duty has been done, when the Brahman is realised.]

इति पुरुषोत्तमयोगो नाम पंचदरोऽध्यायः ॥

The end of the fifteenth chapter designated.
THE WAY TO THE SUPREME SPIRIT.

Srimad-Bhagavad-Gita.

॥ पोडशोऽध्यायः॥

SIXTEENTH CHAPTER.

श्रीभगवानुवाच ॥

श्रमयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः॥ दानं दमश्र यज्ञश्च स्वाध्यायस्तप ग्राज्ञवस् ॥१॥

XVI. 1

श्रीमगद्दान् The Blessed Lord उदाच said:

श्रभयं Fearlessness राज्यसाद्धः purity of heart ज्ञानयोगन्यमस्यितः steadfastness in knowledge and Yoga दानम् giving away as charity दनः control of the senses यज्ञः Yajna न्याध्यायः reading of the Shâstras तपः austerity श्राक्षः uprightness;

The Blessed Lord said:

Fearlessness, purity of heart, steadfastness in knowledge and Yoga, giving away as charity, control of the senses, Yajna, reading of the Shástras, austerity, uprightness;

[Foga—consists in making what has been learnt from the Shâstras and the Achirya, an object of one's own direct perception, by concentration and self-control.]

भहिंसा सत्यमकोधस्त्यागः शांतिरपैद्युनम् ॥ दया भूतेष्वलोखप्त्वं मार्दवं हीरचापलम् ॥२॥

XVI. 2.

श्रहिंसा Non-injuriousness सत्यं truth श्रक्रोध: absence of anger त्यागः renunciation शांतिः tranquility श्रवेशुनं absence of calumny भूतेषु to beings दया compassion श्रलोलुन्वं uncovetousness मार्दवं gentleness हीः modesty श्रवापलं absence of fickleness.

Non-injuriousness, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness;

[Non-covetousness: Unaffectedness of the senses when in contact with their objects.

Absence of fickleness: Avoidance of useless actions—Sridhar.]

तेजः समा धृतिः शौचमद्रोहो नातिमानिता॥ भवंति संपदं दैवीमभिजातस्य भारत॥३॥

XVI. 3.

तेज: Boldness सना forgiveness भृति: fortitude शौचं purity अद्रोह: absence of hatred नागिमानिता absence of pride देनी divine संपदं state अभिजातस्य to one born for भन्ति (these) belong भारत O descendant of Bharata.

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state, O descendant of Bharata.

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च॥ अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम्॥४॥

XVI. 4.

पार्थ O Pârtha दंभः ostentation दर्पः arrogance अ and सभिमानः self-conceit क्रोधः anger पाइन्यं harshness च and ग्रज्ञानं ignorance च एव as well as ग्रामुरी an Asuric संपदं state ग्राभिजातस्य to one who is born for.

Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born, O Pártha, for an Asuric state.

[Asuric: demoniac.]

दैवी संपद्धिमोत्ताय निबंधायासुरी मता ॥ मा शुचः संपदं दैवीमभिजातोऽसि पागडव ॥५॥

देश The divine संपद् state शिमोसाय for liberation श्रांसुरी the Asuric निशंधाय for bondage मता is d.emed (as mature) पाएडव O Pândava मा not 🤊 शुचः grieve देशी the divine रांबदं state ग्राभजातः born for अशि thou art.

The divine state is deemed (as mature) for liberation, the Asuric for bondage; grieve not, O Pándava, thou art born for a divine state.

ही भूतसनी लोके ऽस्मिन्दैव आसुर एव च॥ दैशे विस्तरराः प्रोक्त ब्रासुरं पार्थ मे श्रुण ॥६॥ XVI. 6.

पार्थ O Partha श्राह्मन in this लोके world देनः the divine आसुर: the Asuric च and है। two भूतसर्भी manifestations of beings देव: the divine विस्तरमाः at length प्रोक्तः has been described श्रासुरं of Asuric में from me शुख hear.

There are two manifestations of beings in this world, the divine and the Asuric. divine has been described at length; hear from Me, O Partha, of the Asuric.

प्रवृत्ति च निवृत्ति च जना न विदुरासुराः॥ न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥॥॥

XVI. 7.

श्रामुशः The Asuric जनाः persons प्रवृत्ति what to do च and निवृत्ति what to refrain from न not विदुः know तेषु in them न neither शीचं purity न nor श्राचारः conduct न च nor शत्यं truth विद्यते is.

The persons of Asuric nature know not what to do and what to refrain from; neither purity, nor conduct, nor truth is in them.

[What to do.... from: What acts they should perform to achieve the end of man, nor what acts they should abstain from to avert evil.]

असत्यमप्रतिष्ठं ते जगदाहुरनी श्वरम् ॥ अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥८॥

XVI. 8.

जनम् The universe ग्रासं (is) without truth ग्र-प्रतिष्टं without (moral) basis ग्रनीश्वरं without a God ग्रपरपरमंभूतं brought about by mutual union किमन्यन् what else कामहैतुकं with lust for its cause प्राह्यः they say.

They say, "The universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?"

[Without truth: As we are unreal so this universe is unreal, and the sacred Scriptures that declare the truth are unreal.

What else?—but lust can be the cause of the universe?—This is the view of the Lokáyatikas, the materialists.

पतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः॥ प्रभवत्युत्रकर्माणः त्त्याय जगतोऽद्विताः॥॥ XVI. 0.

श्रवष्ट्रयः Of small intellect एता this दृष्टि view श्रवष्टभ्य holding नष्टात्मानः ruined souls उन्नक्षमीणः of fierce deeds श्रहिताः the enemies जगतः of the world द्याय for (its) destruction प्रभवंति rise.

Holding this view, these ruined souls of small intellect, of fierce deeds, rise as the enemies of the world for its destruction.

[Small intellect—as it concerns itself only with sense-objects, and cannot soar higher.]

काममाश्रिस दुष्पूरं दंभमानमदान्विताः॥ मोहाद्गृहीत्वाऽसद्भाहान्प्रवर्तन्तेऽशुचित्रताः॥१०॥ XVI. 10.

दुष्पूरं Insatiable कानं desire श्राश्रिय abiding in दंभमानमदान्विताः possessed with ostentation, pride and arrogance मोहात् through delusion असद्याहार evil ideas गृहीत्वा holding अशुचित्रताः with impure resolve प्रवर्तन्ते they work.

Filled with insatiable desires, possessed with ostentation, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

चिन्तामपरिमेयां च प्रलयांतामुपाश्रिताः॥ कामोपभोगपरमा पताचदिति निश्चिताः॥११॥ XVI. । 11.

यलयांताम् Ending only with death ग्रपश्मियाम् immense चिन्तां cares उपाश्चिय beset with कामोपभीग- प्रमाः regarding gratification of lusts as the highest एतावत् that is all इति that निश्चिताः feeling sure.

Beset with immense cares ending only with death, regarding gratification of lusts as the highest, and feeling sure that that is all;

[Cares—as to the means of acquiring and preserving the innumerable objects of desire.]

आशापाशरातैबंद्धाः कामकोधपरायगाः॥ ईहन्ते कामभागार्थमन्यायेनार्थसचयान्॥१२॥

XVI. 12.

ग्राशापाशकोः By a hundred ties of hope बद्धाः bound कामकोधपरायणाः given over to lust and wrath कानभोगार्थे for sensual enjoyment ग्रन्यायेन by unjust means ग्रंथसंचयान् hoards of wealth ईहन्ते (they) strive (to secure).

Bound by a hundred ties of hope, given over to lust and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment.

इदमच मया लज्जमिमं प्राप्ते मनोरयम्॥ इदमलीदमपि मे भविष्यति पुनर्जनम्॥१३॥ XVI. 13.

श्रद्य To-day मया by me इदं this लब्बम् has been gained इदं this मनोर्थं desire प्राप्त्ये I shall obtain इदं this श्रस्ति is पुनः again (in future) में mine इदं this श्रिष also धनम् wealth भविष्यति shall be.

"This to-day has been gained by me; this desire I shall obtain; this is mine, and this wealth also shall be mine in future.

ब्रसी मया हतः रात्रुईनिष्ये चापरानपि॥ ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥ XVI. IA.

न्नसौ That शञ्चः enemy मया by me इतः has been slain अपरान् others च and अपि also हनिष्ये shall I slay ग्रहं I ईश्वरः lord ग्रहं I भोगी enjoyer ग्रहं I सिद्धः (am) successful बलवान् powerful सुर्खी happy.

"That enemy has been slain by me, and others also shall I slay. I am lord, I enjoy, I am successful, powerful and happy.

भाढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सहशो मया॥ यक्ष्यं दास्यामि मोदिष्य इत्यज्ञानिवमोहिताः॥१५॥ XVI. 15.

ग्राह्मः Rich ग्राभिजनशन् well-born ग्रास्म I am मया to me राष्ट्रशः equal ग्रन्यः else कः who ग्रस्ति is यक्ष्य I will sacrifice दान्यानि I will give मोदिकी I will rejoice इति thus अज्ञानि मोहिताः deluded by ignorance,

"I am rich and well-born. Who else is equal to me? I will sacrifice, I will give, I will rejoice." Thus deladed by ignorance,

अनेकचित्तविभ्रांता मोहजालसमावृताः॥ प्रसक्ताः कामभोगेषु पतन्ति नरकेऽग्रुचौ ॥१६॥ XVI. 16.

ग्रनेकचित्तविश्रांताः Bewildered by many a fancy मोहजालसमावृताः covered by the meshes of delusion कामभोगेषु to the gratification of lust प्रसक्ताः addicted कामभोगेषु to the gramuation अश्वामोगेषु to the gramuation अश्वामोगेषु to the gramuation के प्राची foul नरके into a hell प्राचित they fall. 26559

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Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust they fall down into a foul hell.

भात्मसंभाविताः स्तब्धा धनमानमदान्विताः॥ यजन्ते नामयशैस्ते दम्भेनाविधिपूर्वकम्॥१७॥ XVI. 17.

श्रात्मसंभाविताः Self-conceited स्तद्धाः haughty धनमानमदान्विताः filled with the pride and intoxication of wealth ते they दम्भेन out of ostentation नाम-यतैः sacrifices in name श्राविधिपूर्वकं disregarding ordinance यजन्ते they perform;

Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices, in name, out of ostentation, disregarding ordinance;

अहंकारं बलं दर्भ कामं क्रोधं च संश्रिताः॥ मामात्मपरदंहेषु प्रद्धिषन्तोऽभ्यसूयकाः॥१८॥

XVI. 18.

श्रहंकारं Egoism बलं power दर्भ insolence कामं lust क्रोधं wrath च and श्राश्रिताः possessed of श्रात्मपरदेहेषु in the bodies of others and in their own माम् Me (the Self within) प्रदिषंतः hating अभ्यस्यकाः (these) malignant people.

Possessed of egoism, power, insolence, lust and wrath, these malignant people hate Me (the Self within), in their own bodies and those of others.

तानहं द्विषतः क्र्रान्संसारेषु नराधमात्॥ चिपाम्यज्ञस्रमशुभानासुरीष्वेव योनिषु॥१६॥

XVI. 19.

ग्रहं I दिषतः malicious क्यान् cruel नराधमान् most degraded of men ग्रह्मभान् evil-doers संसारेषु in these worlds ग्रास्थिषु of Asuras योनिषु into the wombs एव only ग्रजन्नं perpetually चिषानि (I) hurl.

These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of Asuras only, in these worlds.

Wombs of the Asuras: Wombs of the most cruel beings, as tigers, snakes, etc.]

[Worlds: Paths of Samsara passing through many a hell.

मासुरीं योनिमापन्ना मूढा जन्मनि जन्मनि॥ मामप्राप्येव कोन्तेय ततो यान्त्यथमां गतिम्॥२०॥

XVI. 20.

कौन्तेय O son of Kunti मूहा: deluded जन्मिन जन्मिन birth after birth ग्राप्ति the Asuric योनिम् wombs ग्रापना: obtaining माम् me ग्राप्राप्य not attaining एव still तन: than that ग्रथमां lower गति condition यान्ति they fall into.

Obtaining the Asuric wombs, and deluded birth after birth, not attaining Me, they thus fall, O son of Kunti, into a still lower condition.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः॥ कामः क्रोधस्तथा लोभस्तस्मादतत्रयं त्यजेत्॥२१॥

XVI. 21.

कामः Lust कोधः anger'तया and लोभः greed इदे this त्रिविधं triple नरकस्य of hell द्वारं the gate ग्रात्मनः of the self नाशनं destructive एतत् these त्रयम् three सजेत् (one) should forsake. Triple is this gate of hell, destructive of the self,—lust, anger and greed; therefore one should forsake these three.

[Destructive of the self: making the self fit for no human end whatever.]

पतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः॥ आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥२२॥ XVI. 22.

कौन्तेय O son of Kunti एते: from these त्रिभिः three तमोद्दारेः gates of darkness (hell) विमुक्तः free नरः the man आत्मनः for himself श्रेयः what is good आचरित practises ततः and then परां Supreme गति Goal याति goes to.

The man who has got beyond these three gates of darkness, O son of Kunti, practises what is good for himself, and thus goes to the Goal Supreme.

[Gates of darkness: leading to hell (Naraka) which is full of pain and delusion.]

यः शास्त्रविधिमुत्सुज्य वर्तते कामकारतः॥ न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥२३॥ XVI. 23.

यः Who शास्त्रविधि the ordinance of the Shastra उत्सुड्य setting aside कामकारनः under the impulse of desire वर्तते acts राः he सिद्धिम to perfection न not ग्रामिति attains न nor सुखं happiness न nor परां Supreme गति Goal.

He who, setting aside the ordinances of the Shástra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.

[Perfection: fitness for attaining the end of man.]

तस्माच्छास्रं प्रमागां ते कार्याकार्यवस्थिती॥ बात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहिसि॥२४॥

XVI. 24.

तसान् So कार्याकार्यवास्थितो in ascertaining what ought to be done and what ought not to be done शास्त्रम् the Shâstra ते thy प्रमाणं (be) authority इस here शास्त्रविधानोक्तं what is said in the ordinances of the Shâstra ज्ञास्त्रा having known कर्म action कर्ते to do अहिस thou shouldst.

So let the Shastra be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinances of the Shastra, thou shouldst act here.

[Here: in this world.]

इति दैवासुरसंपद्धिभागयोगो नाम पोडशोऽध्यायः॥

The end of the Sixteenth Chapter designated,
THE CLASSIFICATION OF THE DIVINE
AND THE NON-DIVINE ATTRIBUTES.

Srimad-Bhagavad-Gita.

॥ सप्तदशोऽध्यायः॥ SEVENTEENTH CHAPTER.

अर्जुन उवाच॥ ये शास्त्रविधिमुन्सुज्य यजन्ते श्रद्धयान्विताः॥ तेषां निष्ठा तुका कृष्ण सत्वमाहो रजस्तमः॥१॥

XVII. 1.

श्चर्जुनः Arjuna उदाच said :

कृष्ण O Krishna ये who शास्त्रशिम् the ordinance, of the Shastras उत्ताइय setting aside श्रद्ध्या with Shraddha तु but श्रानिश्ताः endued यज्ञको perform sacrifice तेषां their निष्ठा condition का what रात्वम् Salva रजः Rajas श्राहो or तमः Tamas.

Arjuna said:

Those who, setting aside the ordinance of the Shastras, perform sacrifice with Shraddha, what is their condition, O Krishna? (Is it); Satva, Rajas or Tamas?

[Setting.....Shradlhá: not that they believe the ordinances of the Shâstras to be false, but out of laziness or thinking them to depend on too much exertion to perform strictly according to the Shâstric ordinances, let them alone, and worship the Gods, endued with Shraddhâ.]

श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा देहिनां सा खभावजा॥ सात्विकी राजसी चैव तामसी चेति तां श्रुगु॥२॥

XVII. 2.

श्रीभगवान् The Blessed Lord उवाच said:

देहिनाम् Of the embodied सान्त्रिकी the Sâtvic राजसी the Rájasic तामसी the Tâmasic च and इति thus त्रिंगिंग threefold एवं indeed श्रद्धा the Shraddhá भवति is सा which स्वभावजा (is) inherent in (their) nature ताम् of it श्रुण hear (thou).

The Blessed Lord said:

Threefold is the Shraddhá of the embodied, which is inherent in their nature,—the Sâtvic, the Rájasic and the Támasic. Do thou hear of it.

[Inherent...nature: born of their past Samskâra. It—the threefold Shraddhâ.]

सत्त्रागुरूपा सर्वस्य श्रद्धा भवति भारत॥ श्रद्धामयोऽयं पुरुषो यो यच्छद्धः स एव सः॥३॥ XVII. 3.

भारत O descendant of Bharata सर्वस्य of each भादा Shraddha सत्वानुरूपा according to the constitution of (his) heart भगति is अयम् the पुरुषः man भादानयः consists of (his) Shraddha यः he यच्छ्दः what (his) Shraddha is सः he एव verily सः that (is).

The Shraddhá of each is according to the constitution of his heart, O descendant of Bharata; the man consists of his Shraddhá. He verily is what his Shraddhá is.

[Constitution—the specific tendencies or Sams-karas.]

यजन्ते सात्विका देवान्यत्त्ररत्तंसि राजसाः॥ प्रतानभूतगणांश्चान्ये यजन्ते तामसा जनाः॥४॥

XVII. 4.

सालिकाः Sâtvic men देवान् the Devas यजनते worship राजसाः the Râjasic यत्तरत्तांसि the Yakshas and the Râkshasas अन्ये the others तामसाः the Támasic जनाः men प्रतान् the Pretas भूतगणान् the hosts of Bhutas च and यजन्ते worship.

Sátvic men worship the Devas; Rájasic, the Yakshas and Râkshasas; the others—the Támasic men—the Pretas and the hosts of Bhutas.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः॥ दम्भाहंकारसंयुक्ताः कामरागबलान्विताः॥५॥ कर्षयंतः शरीरसं भूतश्राममचेतसः॥ मां चैवांतःशरीरसं तान्विद्ध्यासुरनिश्चयान्॥६॥

XVII. 5. 6.

दंभाहंकारसंयुक्ताः Given to ostentation and egoism कामरागद्यलान्विताः possessed with the power of lust and attachment ये who अचेतसः senseless जनाः men शरीरस्यम् in the body भूतप्रामम् all the organs ग्रंतः शरीरस्यम् that dwells in the body within माम् Me च and कर्यंतः torturing अशास्त्रशिहितम् not enjoined by the Shâstras धोरम् severe तपः austerity तन्यन्ते practise तान् them आसुरिश्यान् to be of Asuric resolve शिद्ध know.

Those men who practise severe austerities not enjoined by the Shastras, given to ostentation and egoism, possessed with the power of lust and attachment, torturing, senseless as they are, all the organs in the body, and Me dwelling in the body within;—know them to be of Asuric resolves.

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[Austerities—which cause pain to himself and to other living beings.

Possessedattachment—may also be interpreted as, 'possessed of lust, attachment and power.'

All the organs of the body: the aggregate of all the elements composing the body.]

भाहारत्विप सर्वस्य त्रिविधो भवति प्रियः॥ यक्षस्तपस्तथा दानं तेषां भेदमिमं ऋगु ॥७॥ XVII. 7.

सर्वस्य By each of them आप also आहार: food ज indeed त्रिक्धः threefold प्रियः liked अवात is सथा as also यज्ञः Yajna तपः austerity दानं alms-giving च and तेषां their इमम् this अदं distinction शृश do thou hear.

The food also which is liked by each of them is threefold, as also Yajna, austerity and alms-giving. Do thou hear this, their distinction.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः॥ रस्याः क्रिग्धाः स्थिरा हृद्या

श्राहाराः सात्विकप्रियाः ॥८॥

XVII. '8.

भायुःसत्तवलारोग्यसुखप्रीतिविवर्धनाः Those which augment भायुः vitality सत्वं energy बलं strength भारोग्यं health सुखं cheerfulness and प्रीतिः appetite रस्याः which are savoury क्रिग्धाः oleaginous स्थितः substantial ह्याः agreeable भ्राहाराः the foods सात्विक-प्रियाः (are) liked by the Sâtvic.

The foods which augment vitality, energy, strength, health, cheerfulness and appetite,

which are savoury and oleaginous, substantial and agreeable, are liked by the Sátvic.

कट्टम्लखवर्षात्युष्णतीक्ष्णरूचिवाहिनः॥ भाहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥६॥

XVII. 9.

कर्वम्ललवणात्युष्णतीक्षणरूचिविद्याहिनः Those that, are कटुः bitter अम्लः sour लवणः saline अत्युष्णः excessively hot तीक्षणः pungent रूचः dry and विदाही burning दुःखशोकानयपदाः are productive of दुःखं pain शोकं grief and आनयं disease आहाराः the foods राज्यस्य by the Râjasic इष्टाः are liked.

The foods that are bitter, sour, saline excessively hot, pungent, dry and burning, are liked by the Rajasic, and are productive of pain, grief and disease.

[Excessively—should be construed with each of the seven, thus, excessively bitter, excessively sour, and so on.]

यातयामं गतरसं पूर्ति पर्युषितं च यत्॥ डच्छिष्टमिष चामेध्यं भोजनं तामस्त्रियम्॥१०॥

XVII. 10.

यातयामम् That which is stale गतरसम् become tasteless पृति which is stinking पर्शुषितं coaked overnight उच्छिष्टं which is refuse ग्रमेध्यं impure च and वत् which भोजनं the food तामस्भियं liked by the Tâmasic.

That which is stale and become tasteless, which is stinking and cooked over-night, which is refuse and impure, is the food liked by the Támasic.

[Stale—Vátayámam—lit. cooked three hours ago. Refuse: left on the plate after a meal.]

म्रफलाकांचिभियंशो विश्विद्दष्टो य इज्यते॥ यष्टव्यमेवेति मनः समाधाय स सात्विकः॥११॥ XVII. II.

ग्रफलाकांचिभिः By men desiring no fruit यष्टकां to be performed for its own sake एव only इति as मनः (their) mind समाधाय fixed विधिदृष्टः as enjoined by ordinance यः which यज्ञः Yajna इज्यते is performed सः that साल्विकः is Sâtvic.

That Yajna is Satvic which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake.

अभिसंधाय तु फलं दंभार्थमिप चैव यत्॥ दुज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥१२॥

XVII. 12.

फलं Fruit ग्रभिसंधाय seeking for तु but दंभार्य for ostentation ग्रापि also एव indeed च and यत् which इज्यते is performed भरतश्रेष्ठ O best of the Bháratas तम् that यज्ञं Yajna राजसं Râjasic विद्धि know (it to be).

That which is performed, O best of the Bhâratas, seeking for fruit and for ostentation, know it to be a Rájasic Yajna.

विधिहीनमसृष्टात्रं मंत्रहीनमदित्त्गाम् ॥ अद्धाविरहितं यज्ञं तामसं परिचत्त्ते ॥१३॥

XVII. 13.

विधिहीनं Without keeping to ordinance अस्टाने in which no food is distributed मंत्रहीनं which is devoid of Mantras ग्रदितां which is devoid of gifts ग्रद्धाविरहितं devoid of Shraddha यहां Yajna सामसं Tâmasic परिचत्तते is said to be.

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The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shraddhá, is said to be Tâmasic.

हेवद्विजगुरुप्राञ्चपूजनं शौचमार्जवम् ॥ अह्यचयमहिंसा च शारीरं तप उच्यते ॥१४॥

XVII. 14.

देवदिजगुरुपात्तपूजनं Worship of the Devas, the twice-born, the Gurus and the wise गौचं purity पार्जियं straightforwardness ब्रह्मचर्ये continence ब्रहिंसा non-injuriousness च and शारीरं of the body तपः the austerity उच्यते is called.

Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injuriousness are called the austerity of the body.

मनुद्वेगकरं वाक्यं सस्यं प्रियहितं च यत्॥ स्वाध्यायाभ्यसनं चैव धाङ्मयं तप उच्यते॥१५॥ XVII. 15.

श्रुद्देगकरम् Causing no vexation सत्यं true प्रिय-द्वितं agreeable and beneficial च as also वत् which वाक्यं speech स्वाध्याया-यसनं regular study of the Vedas च एव and also वाद्मयं of speech त्यः the austerity उच्यते is said (to form).

Speech which causes no vexation, and is true, as also agreeable and beneficial, and

regular study of the Vedas,—these are said to form the austerity of speech.

[Speech to be an austerity must form an invariable combination of all the four attributes mentioned in the sloka; if it lacks in one or other of them, it will no longer be an austerity of speech.]

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः॥ भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

XVII. 16.

मनःप्रसादः Serenity of mind सौम्यस्य kindliness silence ग्रात्मविनियहः self-control भावसंशुद्धिः honesty of motive इति एतत् this मानसं mental तपः the austerity उच्यते is called.

Serenity of mind, kindliness, silence, selfcontrol, honesty of motive,—this is called the mental austerity.

[Silence—Mounam—is the result of the control of thought so far as it concerns speech. Or it may mean, the condition of the Muni, i. e., practice of meditation.]

श्रद्धया परया तप्तं तपस्ति विधं नरै:॥ अपलाकां चिभिर्युक्तैः सात्विकं परिचत्तते ॥१७॥

XVII. 17. अफलाकांचिभिः Desiring no fruit युक्तैः by steadfast नैरः (by) men प्रवा with great अद्भा (with) Shraddha सप्तं practised तन् that त्रिविधं threefold तपः austerity सान्विकं Sâtvic परिचत्त्वे is said (to be).

austerity practised This threefold steadfast men, with great Shraddhâ, desiring no fruit, is said to be Sâtvic.

[Steadfast—unaffected in success and failure]

सत्कारमानपूजार्थ तपो दंभेन चैव यत्॥ क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥१८॥

XVII. 78.

सत्कारमानपूजार्थ With the object of gaining welcome, honour and worship दंभेन with ostentation च एवं and यत् which तपः austerity क्रियते is practised इंड here चलं unstable ग्रध्नुवं transitory तन् that राजसं Râjasic प्रोक्तं is said (to be).

That austerity which is practised with the object of gaining welcome, honour and worship, and with ostentation, is here said to be Râjasic, unstable and transitory.

[With ostentation: for mere show, hypocritically, with no sincere belief.

Here—is explained also in the sense of 'of this world,' i. e., yielding fruit only in this world.]

मृदग्राहेगात्मनो यत्पीडया क्रियते तपः॥ परस्योत्सादनार्थे वा तत्तामसमुदाहृतम्॥१६॥

XVII. 19.

मृहमाहेशा Out of a foolish notion ग्रात्मनः of self पीड्या with torture परस्य of another उत्सादनार्थं for the purpose of ruining वा or यत् which तपः austerity कियते is practised तत् that तामसं Támasic उदाहरां is declared (to be).

That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Támasic.

दातव्यमिति यदानं दीयतेऽनुपकारियो ॥ देशेकाले च पात्रे च तद्दानं सात्विकं स्मृतम् ॥२०॥

XVII. 20.

देशे In a fit place काले in a fit time ज and पात्रे to a worthy person च and दातन्यं to give is right इति with this idea अनुपतारिणे to one who does no service (in return) यत् which दानं gift दीयते is given तन् that दानं gift सान्विकं Sâtvic समृतं is held to be.

To give is right,—gift given with idea, to one who does no service in return, in a fit place and time, and to a worthy person, that gift is held to be Sátvic.

[Who.....return: one who cannot, though able is not expected to return the good.]

यत् प्रत्यपकारार्थे फलमुद्दिश्य वा पुनः॥ दीयते च परिक्षिष्टं तदानं राजसं स्मृतम् ॥२१॥

XVII.

यत् What तु and प्रत्युपकारार्थे with a view receiving in return फलं the fruit उद्दिश्य looking for वा or पुनः again परिक्रिष्टं reluctantly दीयते is given तर that दाने gift राजसं Rajasic स्मृतं is held to be.

And what is given with a view to receiving in return, or looking for the fruit, or reluctantly, that gift is held to be Rajasic.

अदेशकोले यद्दानमपात्रेश्यश्च दीयते ॥ असत्कृतमव्हातं तत्तामसमुदाहृतम् ॥२२॥

XVII. 22.

ग्रदेशकाले At the wrong place or time ग्रपानेभ्यः to unworthy persons ग्रसस्कृतं without regard ग्रवज्ञातं with disdain यत् that दानं gift दीयते is given तत् that सामसं Tâmasic उदाहतं is declared to be.

The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain, that is declared to be Tamasic.

मों तत्सदिति निर्देशो ब्रह्मसास्त्रिविधः स्मृतः ॥ ब्राह्मसार्थास्तेन वेदाश्च यद्याश्च विहिताः पुरा ॥२३॥

XVII. 23.

श्रों Om सत् Tat सत् Sat इति this ब्रह्मणः of Brahman त्रिविधः triple निर्देशः designation स्मृतः has been declared तेन by that ब्रह्मणाः the Brahmanas च and वेदाः the Vedas च and वद्धाः the Yajnas पुरा of old विहिताः were made.

"Om, Tat, Sat": this has been declared to be the triple designation of Brahman. "By that were made of old the Brahmanas and the Vedas and the Yajnas.

[Om, Tat, Sat: Om is the principal name of the Lord, because it means all that is manifest and the beyond. It also means "Yes." Tat means "That"; the Indefinable, that which only can be described indirectly as "That which." Sat means Reality; which is ever permanent in one mode of being.]

तंस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ॥ १ प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥ १ XVII. 24.

तसात Therefore श्री Om इति उदाहरा uttering इहावादिनां of the followers of the Vedas विधानोत्ताः as enjoined in the ordinances बज्ञसनतपः कियाः the acts of Yajna, gift and austerity सतत always प्रवितन्ति proceed.

Therefore uttering Om, acts of Yajna, gift and austerity of the followers of the Vedas always proceed, as enjoined in the ordinances.

तदित्यनिभसंधाय फलं यज्ञतपः क्रियाः॥ दानिक्रयाश्च विविधाः क्रियन्ते मोत्त्वकांत्तिभः २५ XVII. 25.

तत् Tat इति thus (uttering) फलं the fruit अनिभसंधाय without aiming at मोत्तुकांन्तिभः by the seekers of Moksha निविधाः various यज्ञतपः कियाः acts of Yajna and austerity, दानिकयाः acts of gift च and कियन्ते are performed.

Uttering Tat, without aiming at fruits, are the various acts of Yajna, austerity and gift, performed by the seekers of Moksha.

.सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥ प्रशस्ते कर्मशा तथा सच्छद्धः पार्थ युज्यते ॥२६॥ XVII. 26.

पार्थ O Pârtha सङ्गावे in the sense of reality साधु-भावे in the sense of goodness च and सन् Sat इति as एतन् this प्रयुज्यते is used तथा so also प्रशस्ते auspicious कर्मणि in (the sense of) an act च and सन् Satanse: the word युज्यते is used.

The word Sat is used in the sense of reality and of goodness; and so also, O Partha, the word Sat is used in the sense of an auspicious act.

यन्ने तपिस दाने च स्थितिः सदिति चोच्यते॥ कर्म चैव तद्दर्थीयं सदित्येवाभिभीयते॥२७॥

XVII. 27.

यते In Yajna तपश्चि in austerity दाने in gift च and स्थितिः steadiness सत् Sat इति so उच्यते is called च also तदयीं in connection with these, or, for the sake of the Lord कर्म action च एव as also सत् Sat इति so श्राभधीयते is called.

Steadiness in Yajna, austerity and gift is also called 'Sat'; as also action in connec- * tion with these (or, action for the sake of the Lord) is called Sat.

अअद्या हुतं दत्तं तपस्तप्तं कृतं च यत्॥ असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

XVII

अश्रद्धशा Without Shraddhâ हतं is sacrificed दत्त given तमं is practised तपः austerity यत् whatever कृतं performed ग्रसन् Asat इति so उच्यते is called पार्थ O Pârtha तत it ब्रह्म hereafter (after death) नी. naught 38 here.

Whatever is sacrificed, given or performed, and whatever austerity is practised without Shraddhâ, it is called Asat, O Pârtha; it is naught here or hereafter.

[It is naught here or hereafter: Though costing much trouble it is of no use here as it is not acceptable to the wise ones, nor can it produce any effect conducive of good hereafter.]

इति श्रद्धात्रयविभागयोगोनाम सप्तद्शोऽध्यायः॥

The end of the Seventeenth Chapter designated, THE ENQUIRY INTO THE THREEFOLD SHRADDHA.

Srimad-Bhagavad-Gita.

॥ अष्टादशोऽध्यायः॥

EIGHTEENTH CHAPTER.

भर्जुन उवाच॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ॥ धागस्य च हेषीकेश पृथक्केशिनिष्दन ॥१॥

XVIII. 1.

ग्रज्ञनः Arjuna स्वाच said :

हपीकेश O Hrishikesha महाबाहों O mighty-armed केशिनिष्दन O slayer of Keshi संन्यासस्य of Sannyasa त्यागस्य of Tyaga च as also पृथक् severally तस्त्रम् the truth वेदितुं to know इच्छामि I desire.

Arjuna said:

I desire to know severally, O mighty-armed, the truth of Sannyása, O Hrishikesha, as also of Tyâga, O slayer of Keshi.

[Sannyasa and Tyaga both mean renunciation. Keshi—was an Asura.]

श्रीभगवानुवाच ॥

काम्यानां कर्मगां न्यासं संन्यासं कवयो विदुः॥ सर्वकर्मफलत्यागं प्राहुस्त्यागं विचच्याः॥२॥

XVIII.° 2.

श्रीभगवान् The Blessed Lord उवाच said :

कवयः The sages काम्यानां of Kâmya कर्मणां (of] actions न्यासं the renunciation संन्यासं (as) Sannyâs विदु: understand विचत्तााः the wise सर्वकर्मफलत्यागं the abandonment of the fruits of all works त्यागं (as) ू Tyâga प्राहु: declare.

The Blessed Lord said:

The renunciation of Kâmya actions, the sages understand as Sannyása; the wise declare the abandonment of the fruits of all works as Tyâga.

[Kamya—which are accompanied with a desire for fruits.]

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिगाः॥ यज्ञदानतपः कर्म न त्याज्यमिति चापरे॥३॥

XVIII. 3.

एके Some मनीषिणः philosophers कर्म (all) action दिष्यन as an evil इति that त्याज्यम् should be relinquished प्राहुः declare अपर others च whilst यज्ञदानतपःकर्म the work of Yajna, gift and austerity न not त्याज्यं should be relinquished इति that.

Some philosophers declare that all action should be relinquished as an evil, whilst others (say) that the work of Yajna, gift and austerity, should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥ र्व त्यागा हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः॥४॥

XVIII. 4.

भरतसत्तम O best of the Bharatas प्रस्वव्याद्य O tiger of men तत्र about that त्यागे in relinquishment में from Me निश्चयं the final truth शृशु hear त्यागः refinquishment हि for त्रिविधः of three kinds संप्रकीतितः has been declared (to be).

Hear from Me the final truth about relinquishment, O best of the Bharatas. For relinquishment has been declared to be of three kinds, O tiger of men.

यक्षदानतपः कर्म न त्याज्यं कार्यमेव तत् ॥ यक्षो दानं तपश्चेव पावनानि मनीषिगाम् ॥५॥ XVIII. 5.

वत्तदानतपः Yajna, gift and austerity क्रम the work म not त्याज्यं should be relinquished तत् it कार्यम् should be performed एव indeed यज्ञः Yajna दानं gift तपः austerity च and एव indeed मनीपिणां to the wise पावनानि are purifying.

The work of Yajna, gift and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, gift and austerity are purifying to the wise.

पतान्यपि तु कर्मािशा संगं त्यक्त्वा फलानि च॥ कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमस्॥६॥

XVIII. 6.

पार्थ O Pârtha एतानि these कर्माण works श्राप even सु but संगम् attachment फलानि the fruits च and त्यक्त्वा leaving कर्त्व्यानि should be performed इति such में My निश्चयं certain उत्तमं best मतं conviction.

But even these works, O Pártha, should be performed, leaving attachment and the fruits; —such is My best and certain conviction,

नियतस्य तु संन्यासः कर्मको नोपपद्यते ॥ मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥ XVIII. 7.

नियतस्य Of obligatory कर्मणः (of) action तु but

संन्यासः the renunciation न not उपपद्यते is proper मोहान् from delusion तस्य of the same परियागः abandonment तामसः Tâmasic परिकीर्तितः is declared (to be).

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Támasic.

[Since it is purifying in the case of the ignorant.]

दुःखमित्येव यत्कर्म कायक्केशभयात्त्यजेत्॥ स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥८॥ XVIII. 8.

दुःखं (It is) painful इति because एव only काय-ह्याभयात् from fear of bodily trouble यत् which कर्म action त्यजेत् relinquishes सः he राजसं Râjasic क् त्यागं relinquishment कृत्वा performing त्यागफलं the fruit of relinquishment न not एव indeed लमेत् (he) obtains.

He who, from fear of bodily trouble, relinquishes action, because it is painful, thus performing a Râjasic relinquishment, he obtains not the fruit thereof.

[Fruit, i. e., Moksha, which comes out of the renunciation of all actions accompanied with wisdom.]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥ संगं त्यक्त्वा फलं चैच स त्यागः सात्विको मतः ६ XVIII. 9.

श्रज्ञिन O Arjuna संगं attachment फलं fruit च एव and त्यक्त्वा leaving कार्यम् it ought to be done इति because एव only यत् which नियतं obligatory कर्म action कियते is performed सः such त्यागः relinquishment सान्विकः Sâtvic मतः is regarded as.

When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sâtvic.

न द्वेष्ट्यकुरालं कर्म कुशले नानुषज्ञते॥ त्यागी सत्वसमाविष्टो मेधावी किन्नसंशयः॥१०॥

सस्वसमाधिए: Endued with Satva मधाबी with a steady understanding किनसंशय: with his doubts dispelled सामी the relinquisher श्रकुशलं disagreeable कर्म action न not देशि hates कुशले to an agreeable one न nor शहुबक्तने is attached.

The relinquisher endued with Satva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one.

महि देहभूता शक्यं त्यक्तुं कर्माएयशेषतः॥ यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥११॥

XVIII. - 11.

देहम्ती By an embodied being अशेषतः entirely कर्माणि actions त्यन्तं to relinquish न not हि indeed शक्यं can be यः who तु but कर्मफलत्यामी relinquisher of the fruits of action सः he त्यामी relinquisher इति thus अभिधीयते is called.

Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.

भनिष्टमिष्टं मिश्रं च त्रिविधं कर्मगाः फलम्॥ भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् १२ XVIII. ू 12.

अतागिनां To non-relinquishers भ्रेस after death अनिष्टं disagreeable इष्टं agreeable निष्यं mixed च and जिनिधं threefold कर्मणः of action फलं fruit भनति accrues तु but संन्यासिनां to relinquishers क्रिचित् ever न not.

The threefold fruit of action—disagreeable, agreeable and mixed,—accrues to non-relinquishers after death, but never to relinquishers.

पंचैतानि महाबाहो कारणानि नियोध मे ॥ सांख्ये कृतांते प्रोक्तानि सिद्धये सर्वकर्मणाम १३

XVIII. 13.

महाबाहों O mighty-armed सांख्या in the wisdom कृतांत which is the end of all action सर्वकर्मणां of all works सिद्ध्ये for the accomplishment प्रोक्तानि as declared एतानि these पंच five कारणानि causes में from Me नियोध learn.

Learn from Me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action:—

[Wisdom: Sankhya,—literally, in which all the things that are to be known are expounded, therefore, the highest wisdom.]

मधिष्ठानं तथा कर्ता करगां च पृथग्विधम्॥ विविधास पृथक्चेष्टा देवं चैवात्र पंचमम्॥१४॥

XVIII. 14.

श्रिष्ठाने The body तथा also कती the agent पृथा विशे various करण the senses निविधाः of a manifold kind पृथक् different चेष्टा functions अत्र of these पंचमं the fifth देवं the presiding divinity च एव and also.

The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these;

[Presiding divinity: Each of the senses has its god who presides over it, i. e., by whose aid it discharges its own functions; e. g., the Aditya (Sun) is the presiding divinity of the eye, by whose aid it sees and acts; and so on with the other senses.]

शरीरवाङ्मनोभिर्यत्कर्म प्रारमते नरः ॥ न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥१५॥

XVIII. 15.

नर: A man शरीरवाङ्मनोभि: by (his) body, speech and mind यत् whatever न्याच्यं right वा or विपरीतं the reverse कर्म action प्रारम्वे performs एते these पंच five तस्य its देतवः causes.

Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

तत्रैवं सित् कर्तारमात्मानं केवलं तु यः॥ पश्यत्यकृतबुद्धित्वाम्न स पश्यति दुर्मतिः॥१६॥

XVIII. 16.

एवं Thus सति being तत्र there (the case) केवलं the absolute ग्रात्मानं the Self तु verily ग्रकृतबुद्धिन्वात् through a non-purified understanding यः who कर्तार as the agent पश्यति looks upon सः he दुर्मतिः of perverted mind न not पश्यति sees.

Such being the case, he who, through a non-purified understanding, looks upon his a Self, the Absolute, as the agent,—he of perverted mind sees not.

यस्य नाहंकृतेः भावो बुद्धिर्यस्य न लिप्यते ॥ हत्वापि स इमाँ लोकान हन्ति न निबध्यते ॥१७॥

XVIII.

यस्य For whom ऋहंकृतः of egoism भाषा the notion: न not यस्य whose बुद्धि: intelligence न not लिप्यते is affected सः he इमान् these लोकान् peoples हत्वाः killing ऋषि though न not हन्ति: kills ना nor हिन्दध्यते: is bound.

He who is free from the notion of egoism, whose intelligence is not affected (by good or eyil), though he kill these peoples, he killsnot, nor is bound (by the action).

He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in. Sloka 14,—he whose self-consciousness never mistakes itself with the body, mind and the like, even when performing physical acts,—he is ever free: from the taint of action.]

श्वानं श्रेयं परिज्ञाता त्रिविधा कर्मचोदन्ती। करगां कर्म कर्तित त्रिविधः कर्मसंग्रहः ॥१८॥। XVIII. 18.

ज्ञानम् The knowledge ज्ञेंयम् the known परिज्ञाता the knower त्रिविधाः the threefold कर्भ वादना the cause of action कर्गा the instrument कर्म the object कर्ता the agent इति tipe त्रिविधः threefold कर्मसंग्रहः the basis of action.

The knowledge, the known and the knower form the threefold cause of action. instrument, the object, and the agent are threefold basis of action.

Basis—because the threefold action inheres in these three.]

ज्ञानं कर्म च कर्तो च त्रिधेव गुण्मेदतः॥ प्रोच्यते गुगासंख्याने यथावच्कृणु तान्यपि ॥१६॥ XVIII.

ग्रासंख्याने In the (science of) enumeration of the Gunas (Sankhya-philosophy) ज्ञानम् knowledge कर्म action च and कर्ता agent च and गुराभेदतः from the distinction of Gunas त्रिधा of three kinds एवं Only प्रोच्यते are declared (to be) तानि them आपि also यधावत duly शासु hear.

. Knowledge, action and agent are declared in the Saukhya philosophy to be of three kinds only, from the distinction of Gunas: hear them also duly.

Sankhya: the Science of the Gunas by Kapila. Though there is a conflict in the matter of supreme Truth—the oneness or non-duality of Brahman between the Vedânta and the Sânkhya, yet the Sânkya view is given here, because it is an authority on the science of Gunas.

Duly—described according to the Science, according to reason.]

सर्वभूतेषु येनैकं भावमन्ययमीत्तते॥ अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्विकम् २० XVIII.

े येन By which विभक्तेषु in the separate सर्वभूतेषु in all beings अविभक्तं inseparate एकं the one अव्यव indestructible भावं substance ईस्ते is seen तत् that ज्ञानं knowledge सान्विकं to be Sâtvic विद्धि know of thou).

That by which the One Indestructible Substance is seen in all beings, inseparate in the separated, know that knowledge to be Sâtvic.

[Inseparate: undifferentiated; permeating all.]

षृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथिग्वधान्॥ वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥२१॥

XVIII. 21.

पृथवत्वेन As different from one another तु but द्यत् which ज्ञानं knowledge सर्वेषु in all भूतेषु (in) beings पृथाग्वधान् of distinct kinds नानाभावान् various entities वेन्ति knows तत् that ज्ञानं knowledge राजसं as Râjasic विद्धि know (thou).

But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Râjasic.

[Entities: Souls.

Different from one another: Different in different bodies.

यत्तु कृत्स्ववदेकास्मिन् कार्ये सक्तमहैतुकम्॥ अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥२२॥

XVIII. 22.

यत् Which तु but एकस्मिन् to one single कार्ये effect कृत्स्वत् as if it were the whole सक्तं confined भ्रहेतुकं without reason भ्रतस्वार्यवत् without foundation in truth भ्रत्यं trivial च and तत् that तामसे Tâmasic उदाहतं is declared (to be).

Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial,—that is declared to be Támásic.

[One single effect: such as the body,—thinking it to be the Self.]

र्गियतं संगरहितमरागद्वेषतः कृतम् ॥ अफलप्रेप्सुना कर्म यत्तत्सात्विकमुच्यते ॥२३॥

XVIII. 23.

श्रफलेंग्रप्सुना By one not desirous of the fruit नियतं ordained संगरिहतं free from attachment श्रागदेवतः without love or hatred कृतं done यत् which कर्म action तत् that सात्विकं Sâtvic उच्यते is declared (to be).

An ordained action, done without love or hatred, by one not desirous of the fruit, and free from attachment, is declared to be Sátvic.

यत्तु कामेप्सुना कर्म साहंकारेगा वा पुनः॥ कियते बहुलायासं तद्राजसमुदाहृतम्॥२४॥

XVIII. 24.

कामेन्स्रना By one desiring desires साहंकारेण with self-conceit वा or बहुलायासं, with much effort यत् which तु but पुनः again कर्म the action क्रियते is performed तन् that राजसं Râjasic उदाहतं is declared (to be).

But the action which is performed desiring desires, or with self-conceit, and with much effort, is declared to be Rájasic.

अनुबन्धं च्यं हिंसामनपेक्ष्य च पौरुषम्॥ मोहादारभ्यते कर्म तत्तामसमुदाहृतम्॥२५॥

XVIII. 25.

अनुबन्धं The consequence द्वां loss (of power and wealth) हिंसां injury (to others) पौरुषं (one's own) ability च and अनपेश्य without heeding मोहान् through delusion यन् which कर्म action आए-यन is undertaken तन् that तामसं Tâmasic उच्यते is declared (to be).

That action is declared to be Támasic which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others) and (one's own) ability.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः॥ सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते २६०

XVIII. 26.

मुक्तसंगः Who is freed from attachment अनहंवादी non-egotistic धृत्युत्साहसमन्वितः endued with fortitude and enthusiasm सिद्धासिद्धयोः in success or failure निर्विकारः unaffected कर्ता an agent सात्विकः Sâtvic उच्यते is called.

An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sâtvic.

रागी कर्मफलप्रेप्सुर्छुब्धो हिंसात्मकोऽशुचिः॥ इर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥२७॥

XVIII. 27.

सभी Passionate कर्मफलप्रेप्सः desiring for the fruits of action लुड्धः greedy हिंसात्मकः malignant अश्वाचिः impure हर्षशोकान्त्रितः (easily) affected by elation

or dejection कर्ता (such) an agent राजसः Rajasic परिकीर्तितः is called.

He who is passionate, desiring for the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rájasic.

[Elated or dejected—at the success or failure of the action in which he is engaged.]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ॥ विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥ XVIII. 28.

अयुक्तः Unsteady प्राकृतः vulgar स्तब्धः arrogant शहः dishonest नैष्कृतिकः malicious स्नलसः indolent निषादी desponding दीर्यसूत्री procrastinating च and कर्ता (such) an agent नामसः Tâmasic उच्यते is called.

Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding and procrastinating, such an agent is called Támasic.

बुद्धे भेंदं धृतेश्चेव गुगातंस्त्रिविधं शृगु ॥ प्रोच्यमानमशेषेग्ध पृथक्तवेन धनंजय॥२६॥

XVIII. 29.

धनैजय O Dhananjaya बुद्धेः of intellect धृतेः of fortitude चु एव and also गुगातः according to the Gunas निविधं triple पृथक्तेन severally अशेषेग exhaustively भोच्यमानं as I declare भेदं the distinction शृगा hear (thou).

Hear thou the triple distinction of intellect and fortitude, according to the Gunas, as I declare them exhaustively and severally, O Dhananjaya.

[Dhananjaya: the conqueror of wealth—human and divine, earthly and celestial; an epithet of Arjuna.]

प्रवृत्ति च निवृत्ति च कार्याकार्ये भयाभये। बंधं मोत्तं च या वेत्ति वुद्धिः सा पार्थ सात्विकी ३० XVIII. 30.

पार्थ O Partha प्रवृत्ति the path of work निपृत्ति the path of renunciation च and कार्याकार्य right and wrong action भयाभये fear and fearlessness बंधे bondage मोर्स liberation च and या which बे्सि knows सा that सात्विकी Sâtvic बुद्धि: intellect.

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Partha, is Sátvic.

[Fear....Liberation—the cause of fear and the cause of fearlessness; similarly, the cause of bondage and the cause of liberation.

यया धर्ममधर्म च कार्य चाकार्यमेव च ॥ **अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥** XVIII.

पार्थ O Partha यया by which धर्म Dharma अधर्म Adharma कार्य right action अकार्य wrong action च and श्रयधावन् in a distorted way प्रजानाति apprehends सा that राजसी Râjasic बुद्धिः intellect.

That which has a distorted apprehension of Dharma and its opposite, and also of right action and its opposite, that intellect, O Pártha, is Rájasic.

अधर्मे धर्ममिति या मन्यते तमसावृता ॥ सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ३२

XVIII. 32.

पार्थ O Pârtha या which अधंम Adharma धर्में Dharma इति as मन्यते regards सर्वार्थान् all things विषरीतान् perverted च and तमसा in darkness आनृता enveloped सा that बुद्धि: intellect तामसी Tâmasic.

That which enveloped in darkness regards Adhaçma as Dharma and views all things in a perverted light, that intellect, O Partha, is Tâmasic.

धृत्या यया धारयते मनः प्रागोन्द्रियकियाः॥ योगेनाव्यभिचारिगया धृतिः सा पार्थ सात्विकी ३३

XVIII. 33.

पार्थ O Partha योगेन through Yoga अञ्चाभचारिएया unswerving यया by which धृत्या (by) fortitude मनः- प्राणिन्द्रयक्रियाः the functions of the mind, the Prána and the senses धारयते (one) regulates सा that वृतिः fortitude सात्विकी Sâtvic.

The fortitude by which the functions of the mind, the Prâna and the senses, O Pártha, are regulated, that fortitude, unswerving through Yoga, is Sâtvic.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्ज्जन ॥ प्रसंगेन् फलाकांत्ती धृतिः सा पार्थ राजसी ॥३४॥ XVIII. 34.

पार्थ O Pârtha अर्जुन O Arjuna यया by which धृत्या (by) fortitude त but धर्मकामार्थान् Dharma, desire and wealth धारयते (one) regulates प्रसंगेन from attachment फलाकां ची desirous of the fruit of action सा that धृति: fortitude राजसी Râjasic.

But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth,

desirous of the fruit of each from attachment, that fortitude, O Pârtha, is Rájasic.

यवा खप्नं भयं शोकं विषाद् मदमेव च॥ न चिमुअति दुर्मधा धृतिः सा पार्थ तामसी ॥३५॥ XVIII. 35.

पार्य O Partha दुर्मेधा: a stupid man यया by which स्वमं sleep भग्नं fear शोकं grief विषादं despondency सदम् overweening conceit एव च and also न not विमुञ्जिति gives up सा that धृति: fortitude तामसी Tâmasic.

That by which a stupid man does not give up sleep, fear, grief, despondency and also overweening conceit, that fortitude, O Partha, is Tâmasic.

Does not give up sleep &c.,—is inordinately addicted to sleep &c., regarding these to be only proper.]

सुखं त्विदानीं त्रिविधं शृखु मे भरतर्षभ ॥ अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥३६॥ XVIII. 36.

भरतर्घभ O bull of the Bharatas दुदानीम् now निविधं threefold सुखं happiness त and मे from Me शृशु hear यत्र in which अभ्यासात् by habit रमते searns to enjoy दुःखांत the end of pain च and निगच्छति (he) attains to.

And now hear from Me, O bull of the Bharatas, of the threefold happiness. That happiness which one learns to enjoy by habit, and by which one comes to the end of pain;

यत्तदम्ने विषमिव परिगामेऽमृतोपमम् ॥ तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥ XVIII. 37.

यत् Which तत् that अभे at first विषं poison इव like परिणामे at the end अमृतापमम् like nectar आत्मबुद्धि- प्रसादजं born of the purity of intellect due to Self-realisation तत् that सुखं happiness सान्विकं Sâtvic मोक्तं is declared (to be).

That which is like poison at first, but like nectar at the end; that happiness is declared to be Sâtvic, born of the translucence of intellect due to Self-realisation.

विषयेन्द्रियसंयोगाद्यत्तदश्रेऽसृतोपमम् ॥ परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥ XVIII. 38.

विषयेन्द्रियसंयोगात् From the contact of object with sense यत् which तत् that अये at first अमृतापमम् like nectar परिणामे at the end विषं poison इव like तत् that सुखं happiness राजसं Râjasic स्मृतम् is declared (to be).

That which arises from the contact of object with sense, at first like nectar, but at the end like poison; that happiness is declared to be Rájasic.

[At the end like poison—because it leads to the deterioration in strength, vigour, colour, wisdom, intellect, wealth and energy.]

यद्ये चानुबंधे च सुखं मोहनमात्मनः॥ निद्रालस्यप्रमादोत्यं तत्तामसमुदाहृतम्॥३६॥

XVIII. 39.

निद्रालस्यप्रमादोत्यं Arising from निद्रा sleep आलस्यं indolence and प्रमादः miscomprehension यत् what सुखं happiness अभे in the beginning अनुअंधे in the sequel च and आत्मनः of self मोहनं delusion तत् that तामसं Tâmasic उदाहतं is declared (to be).

That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Támasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः॥ सत्वं प्रकृतिजैमुक्तं यदेभिः स्याब्रिभिगुगौः॥४०॥

XVIII. 40.

पृथिन्यां On earth दिनि in heaven ना or देनेषु among the Devas पुनः again तत् that सत्नं entity न no ग्रास्ति there is यत् which एभि: (by) these प्रकृतिजैः born of Prakriti निभि: (by) three गुगौः (by) Gunas पुतंत devoid of स्यात् is.

There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Gunas, born of Prakriti.

Ø.

ब्राह्मग्राचित्रयिवशां सद्भागां च परंतप॥ कर्माग्रि प्रविभक्तानि र्खभावप्रभवैर्गुगाः॥४१॥ ी

XVIII. 41.

परंतप O scorcher of foes ब्राह्मणत्तियविशां of Brâhmanas, Kshatriyas and Vaishyas श्रद्धाणां of Shudras च as also कर्माणि duties स्वभावपभवैः born of (their) own nature गुरोहः according to the Gunas प्रविभक्तानि are distributed.

Of Bráhmanas and Kshatriyas and Vaishyas, as also of Shudras, O scorcher of foes, the

duties are distributed according to the Gunas born of their own nature.

[According to the Karma or habits and tendencies formed by desire, action and association in the past life manifesting themselves in the present as effects. Or, nature (Svabhava) may here mean the Mâyâ made up of three Gunas, the Prakriti of the Lord.]

शमो दमस्तपः शौचं त्तांतिरार्जवमेव च ॥ ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

XVIII. 42.

शमः Control of mind दमः control of the senses तपः austerity शौचं purity द्यांतिः forbearance ग्रार्जवं uprightness ज्ञानं knowledge विज्ञानं realisation ग्रास्तिक्यं belief in a hereafter एव also च and स्वभाव जं born of the nature ब्रह्मकर्म (are) the duties of Brâhmanas.

Control of mind and senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter,—these are the duties of Bráhmanas, born of (their own) nature.

शौर्य तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ॥ दानम् १ श्वरभावश्च त्तात्रं कर्म खभावजम् ॥४३॥

XVIII. 43.

शौर्ध Prowess तेज: boldness धृतिः fortitude दाक्ष्यं dexterity युद्धे in battle च and श्रिप also श्रपलायनं not flying दानं generosity ईश्वरभावः sovereignty च and स्वभावजं born of the nature त्तात्रं of Kshatriyas क्म the duties.

Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and

sovereignty are the duties of Kshatriyas, born of (their own) nature.

कृषिगोरत्त्वाशिज्यं वैश्यक्कर्म स्वभावजम्॥ परिचर्यात्मकं कर्म ग्रूद्रस्यापि स्वभावजम्॥४४॥

XVIII. 44.

कृषिगोरत्तवाणिज्यं Agriculture, cattle-rearing and trade स्वभावजं born of the nature वैश्यकर्म the duties of Vaishyas शृद्धस्य of a Shudra श्राप also परिचर्यात्मकं of the nature of service कर्म action स्वभावजं born of the nature.

Agriculture, cattle-rearing and trade are the duties of Vaishyas, born of (their own) nature; action of the nature of service is also the duty of the Shudra, born of (his own) nature.

स्वे स्वे कर्मणयभिरतः संसिद्धिं लभते नरः॥ स्वकर्मनिरतः सिद्धिं यथा विदति तच्छृणु ॥४५॥

XVIII. 45.

स्वे स्वे Each his own कर्माण to duty ग्रिभरतः devoted नरः man संसिद्धि the highest perfection लभते attains स्वकर्मनिरतः engaged in his own duty यथा how सिद्धि perfection विंदति attains तत् that शृशु hear.

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear.

[Own-according to his nature.

The Apastamba Dharma-Shástra says: "Men of several castes and orders, each devoted to his respective duties, reap the fruits of their actions after death, and then by the residual Karma attain to births in superior countries, castes and families,

possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness and intelligence."

यतः प्रवृत्तिभूतानाँ येन सर्विमिदं ततम् ॥ स्वकर्मणा तमभ्यच्यं सिद्धिं विदित मानवः ॥४६॥ XVIII. 46.

यतः From Whom भूतानां of all beings प्रवृत्तिः (is) the evolution येन by Whom इदं this सर्वे all ततम् is pervaded मानवः man स्वकर्मणा with his own duty तम् Him ग्रभ्यच्ये worshipping सिद्धिः perfection विद्ति attains.

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

[The highest worship to the Lord consists in the closest approach to Him. The veil of Máyá comprising Karma or habits, tendencies and action prevents a man from nearing the Lord, i.e., realising his own Self. By working out one's Karma alone, according to the law of one's being, can this veil be rent and the end accomplished.]

श्रेयान् स्वधर्मी विगुगाः परधर्मात्स्वनुष्ठितात् ॥ स्वभावनियतं कर्म कुर्वन्नाप्तीति किल्बिषम् ॥४७॥ XVIII. 47.

निगुणः (Though) imperfect स्वधर्मः one's own Dharma स्वनुष्ठितात् well-performed प्रधमीत् than the Dharma of another श्रेयान् better (is) स्वभावनियतं ordained by his own nature कर्म the duty कुर्वन् doing किल्विषं evil न no आमोति (he) incurs.

Better is one's own Dharma, (though) imperfect, than the Dharma of another

well-performed. He who does the duty ordained by his own nature incurs no evil.

[As a poisonous substance does not injure the worm born in that substance, so he who does his Svadharma incurs no evil.]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्॥ सर्वारंभा हि दोषेगा धूमेनाग्निरिवावृताः॥४८॥

XVIII. 48.

कौन्तेय O son of Kunti सदोषं attended with evil आप though सहजं with which he is born कर्म the duty न not त्यजेत one should relinquish हि for सर्वारंभाः all undertakings धूमेन by smoke ग्राप्तः fire इव as दोषेण by evil ग्रावृताः are enveloped.

One should not relinquish, O son of Kunti, the duty to which he is born, though it is attended with evil, for all undertakings are enveloped by evil, as fire by smoke.

[Duty etc.,—this need not mean caste duty.

All undertakings: one's own as well as others' duties.

The greatest evil is bondage and this endures so long as one lives in the realm of the Gunas, except in the case of a freed soul. All action is comprised in one or the other of the Gunas. All action therefore involves the evil of bondage.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः॥ नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४६॥

XVIII. 49.

सर्वत्र Everywhere ग्रस्तिबुद्धिः whose intellect is unattached जितात्मा who has subdued his heart विगतस्पृद्धः whose desires have fled संन्यासेन by renunciation प्रमां the supreme नैक्कर्म्यसिद्धि the perfection

consisting in freedom from action श्राधिगच्छति (he) attains to.

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains to the supreme perfection, consisting of freedom from action by renunciation.

[He attains.....renunciation.—This may also be interpreted to mean:—he attains the supreme state in which he remains as the actionless Self, by his renunciation of all actions, for which he is prepared by his right knowledge.]

सिद्धि प्राप्तो यथा ब्रह्म तथाप्तोति निबोध मे ॥ समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

XVIII. 50.

कौन्तेय O son of Kunti सिद्धि perfection तथा so that प्राप्तः reaching यथा how ब्रह्म to Brahman आमाति he attains समासेन in brief मे from Me निचोध learn ज्ञानस्य of knowledge या which परा supreme निष्ठा consummation:

Learn from Me in brief, O son of Kunti, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge.

बुद्धा विद्युद्धया युक्तो धृत्यात्मानं नियम्य च ॥ शब्दादीन्विषयांस्त्यक्तवा रागद्वेषौ व्युदस्य च ५१

XVIII. 51.

विशुद्ध्या Pure बुद्ध्या with an intellect युक्तः endued धृत्या with fortitude ग्रात्मानं the body and the senses नियम्य subduing च and शब्दादीन् sound and such other विषयान् sense-objects त्यक्त्वा

relinquishing रागद्वेषों attraction and hatred च and egatta abandoning;

Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other sense-objects; abandoning attraction and hatred;

[Pure: free from doubt and misconception, being merged in Brahman through the elfmination of all alien attributes ascribed to Him.

Relinquishing sound &c.,—abandoning all superfluous luxuries, all objects except those only which are necessary for the bare maintenance of the body, and laying aside attraction and hatred even for those objects.

विविक्तसेवी लध्वाशी यतवाक्कायमानसः॥ ध्यानयोगपरो नित्यं वैराग्यं समुपाश्चितः॥५२॥

XVIII. 52.

विविक्तसेवी Resorting to a sequestered spot लध्वाशी eating but little यतवाक्षायमानसेः body, speech and mind controlled नित्यं ever ध्यानयोगफः engaged in meditation and concentration वैराग्यं dispassion समुपाश्रितः possessed with;

Resorting to a sequestered spot; eating but little; body, speech and mind controlled; ever engaged in meditation and concentration; possessed with dispassion;

[Eating but little—as conducive to the serenity of thought by keeping off langour, sleepiness and the like.

Meditation—upon the nature of the Self.

Concentration—one-pointedness of thought, on one feature of the Self.

Dispassion—for the seen and the unseen.]

अहंकारं वलं दर्पे कामं क्रोधं परित्रहम्॥ विमुच्य निर्ममः शांतो ब्रह्मभूयाय कल्पते॥५३॥

XVIII. 53.

त्रहंकारं Egoism बलं power दर्प pride कामं lust क्रोधं wrath परियहं property विमुच्य forsaking निर्ममः freed from the notion of "mine" शान्तः tranquil ब्रह्मभूयाये for becoming Brahman कल्पते (he) is fit.

Forsaking egoism, power, pride, lust, wrath, property; freed from the notion of "mine," and tranquil, he is fit for becoming Brahman.

[Pozver—that power which is combined with passion and desire.

Property: Though a man who is free from all passions of the mind and the senses, may own so much of external belongings as is necessary for bodily sustenance and for the observance of his feligious duties (Dharma), yet this the aspirant abandons, even if this comes of itself, because he does not regard the bodily life as his; thus he becomes a Paramahamsa Paribrâjaka, a Sannyasin of the highest order.]

ब्रह्मभूतः प्रसन्नात्मा न शोचिति न कांचिति ॥ समः सर्वेषु भूतेषु मद्भक्ति जभते पराम ॥५४॥

XVIII. 54.

ब्रह्मभूत: Brahman-become प्रसन्नात्मा tranquil-minded न neither शोचित (he) grieves न nor कांच्यि desires सर्वेषु to all भूतेषु (to) beings समः the same परां supreme मङ्गित devotion unto Me लभते (he) attains to.

Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings; he attains to supreme devotion unto Me.

[Brahman-become: not that he is yet freed and become the Absolute, but is firmly grounded in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Supreme devotion: the devotion stated in VII—17.7

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः॥ ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥५५॥

XVIII. 55.

यावान् What यः who च and ग्रास्म I am मां Me भक्ता by devotion तत्त्वतः in reality ग्राभजानाति (he) knows ततः then मां Me तत्त्वतः in reality ज्ञान्वा having known तदनंतरं forthwith माम् into Me विशते (he) enters.

By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.

सर्वकर्माग्यपि सदा कुर्वागो मद्यपाश्रयः॥ मत्त्रसादादवाभोति शाश्वतं पदमन्ययम्॥५६॥

XVIII. 56.

सदा Always सर्वकर्माणि all actions क्रुवीणः doing आपि even मद्व्यपाश्रयः taking refuge in Me मत्रसादान् by My grace शाश्वतं the eternal अव्ययं immutable पदं state अवामोति (he) attains to.

Even doing all actions always, taking refuge in Me,—by My grace he attains to the Eternal Immutable State.

चेतसा सर्वकर्माणि मिय संन्यस्य मत्परः॥ बुद्धियोगमुपाश्रित्य मिश्चत्तः सततं भव॥५७॥ XVIII. 57.

चेतसा mentally सर्वकर्माणि all deeds मिय in Me संन्यस्य resigning मस्परः having Me as the highest goal खुद्धियोगं Buddhi Yoga उपाश्रिस resorting to सततं ever मचित्तः with the mind fixed on Me भव be.

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to Buddhi Yoga do thou ever fix thy mind on Me.

भिचित्तः सर्वदुर्गाणि मत्त्रसादात्तरिष्यसि॥ अय चेत्त्वमहंकारात्र श्लोष्यसि विनंध्यसि॥५८॥

XVIII. 58.

त्वं Thou मिचित्तः fixing thy mind on Me मत्यसादात् by My grace सर्वदुर्गाणि all obstacles तिर्ध्यासे (thou) shalt overcome ग्रथ but चेत् if ग्रहंकारात् from selfconceit न not श्रोध्यास (thou) wilt hear विनंद्यासि (thou) shalt perish.

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if from self-conceit thou wilt not hear Me, thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे॥ मिण्यैष व्यवसायसे प्रकृतिस्वां नियोक्ष्यति॥५६॥

XVIII. 59.

श्रहेकारं Self-conceit श्राश्रित abiding in न not बोल्स्ये (1) will fight यत if इति thus मन्यसे (thou) thinkest ते thy एष this व्यवसायः resolve मिथ्या (is) vain प्रकृतिः (thy) Prakriti त्वां thee नियोश्यित will constrain.

If, filled with self-conceit, thou thinkest, "I will not fight," vain is this thy resolve; thy Prakriti will constrain thee.

[Thy Prakriti: Thy nature as a Kshatriya.]

खभावजेन कौन्तेय निबद्धः खेन कर्मगा॥ कर्तु नेच्छिसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥ XVIII. 60.

कौन्तेय O son of Kunti मोहात् from delusion यत् what कर्तु to do न not इच्छिस thou desirest स्वभावजन born of (thy) own nature स्वेन by (thy) own कर्मणा (by) Karma निचद्धः fettered ग्रवशः helpless, in spiter of thyself तत् that ग्राप even कारिड्यास (thou) shalt (have to) do.

Fettered, O son of Kunti, by thy own Karma, born of thy own nature, what thou, from delusion, desirest not to do, thou shalt have to do in spite of thyself.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति॥ भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया॥ ६१॥

XVIII. 615

श्रज़िन O Arjuna ईश्वर: the Lord मायया by Máyá यन्त्रारूढानि mounted on a machine सर्वभूतानि all beings भ्रामयन् causing to revolve सर्वभूतानां of all beings हहेशे in the hearts तिष्टति dwells.

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Máyá, to revolve, (as if) mounted on a machine.

[See commentary to IX, 10.

Arjuna means 'white,' and here it signifies—'O pure-hearted one.']

तमेव शरगं गच्छ सर्वभावेन भारत॥ तत्प्रसादात्परां शांति स्थानं प्राप्यसि शाश्वतं॥६२॥

XVIII. 62.

भारत O Bhârata सर्वभावेन with all thy heart तम् in Him एव even शरणं गच्छ take refuge तत्प्रसादात् by His grace परां supreme शांति कृ peace शाश्वतं eternal स्थानं the abode प्राप्स्यांस shalt (thou) attain.

Take refuge in Him with all thy heart, O Bhárata; by His grace shalt thou attain supreme peace (and) the eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया॥ विष्ठ्यैतद्शेषेगा यथेच्छिसि तथा कुरु॥६३॥

XVIII. 63.

इति Thus गुह्मान् than all profundities गुह्मतरं more profound ज्ञानं wisdom ते to thee मया by Me आख्यातं has been declared अशेषेण fully एतन् it विनृश्य reflecting over यथा as इच्छिस thou likest तथा so सुरू act.

Thus has wisdom more profound than all profundities, been declared to thee by Me; reflecting over it fully, act as thou likest.

[It: the Shastra, the teaching as declared above.]

सर्वगुह्यतमं भूयः शृगु मे पर्मं वचः॥ इष्ठोऽसि, मे दढमिति ततो वक्ष्यामि ते हितम्॥६४॥

XVIII. 64.

में My सर्वग्रह्मतमं the profoundest of all परमं supreme वचः word भूषः again शृख hear thou में of Me हं dearly इष्टे: beloved श्रसि thou art ततः therefore ते to thee हितं what is good वश्यामि will I speak.

Hear thou again My supreme word, the profoundest of all; because thou art dearly

beloved of Me, therefore will I speak what is good to thee.

[Again: though more than once declared.]

मन्मना भव मद्भको मद्याजी मां नमस्कुरु॥ मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

XVIII. 65.

मन्मना With mind occupied with Me महन्तः devoted to Me मदाजी sacrificing to Me भव be thou मां to Me नमस्तुर bow down मामेन Myself एड्यासि thou shalt reach अहं I ते upto thee सत्यं truly श्रातिज्ञाने (I) promise में to Me प्रियः dear असि thou art.

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me.

[Thou shalt reach Myself: Thus acting,—i. e., looking upon the Lord alone as thy aim, means and end—thou shalt attain the Highest.

Truly do I promise unto thee.—Have implicit faith in the declarations of Me, the Lord, as I pledge thee My troth.]

सर्वधर्मान्परित्यज्य मामेकं शरणं वज ॥ अहं त्वा सर्वपापेश्यो मीत्त्विण्यामि मा शुचः'६६

XVIII. 66.

सर्वधर्मान् All Dharmas वस्त्रिक्य relinquishing एकं alone माम् in Me शर्णं refuge अज take अहं I त्वा thee सर्वपापेभ्यः from all sins मोत्त्रिक्यामि will liberate मा (do) not शुर्च grieve.

Relinquishing all Dharmas, take refuge in Me alone; I will liberate thee from all sins; grieve not.

[All Dharmas—including Adharma also: all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here.

Take refuge in Me alone—knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee—by manifesting Myself as thy own Self.

All sins: all bonds of Dharma and Adharma.

Sankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnana) and work (Karma) may go together in the same person. No work, save such as is done absolutely without attachment, self-interest or passion, solely for the benefit of mankind, can be performed by him who has realised the true nature of the Soul, viz., Its freedom from all worldly conditions and limitations, and Its self-dependent light and bliss. So the conclusion is, that neither the conjunction of Jnana with Karma, nor Karma alone conduces to the absolute cessation of Samsâra, but it is only the Right Knowledge of the Self which does so.]

इदं ते नातपस्काय नामकाय कदाचन॥ न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥६७॥

XVIII., 67.

ग्रतपह्नाय To one who is devoid of austerities ते by thee इदं this न कदाचन never नाच्यं to be spoken न nor ग्रभक्ताय to one without devotion न च nor ग्रग्नुश्रुधि to one who does not render service यः who माम् at Me ग्रभ्यस्थित cavils न च nor.

This is never to be spoken by thee to one who is devoid of austerities, nor to one who does not render service, nor to one who cavils at Me.

[This—Shastra which has been taught to you.

Service—to the Guru; স্ময়্যুষ্ব also means,—to one who does not wish to hear.]

य इदं परमं सुद्धं मद्भक्तेष्ट्रभिधास्पति॥ भक्तिं मिय परां कृत्वा मामेवैष्यत्यसंशयः॥६८॥

XVIII. 68.

यः Who परमं deeply गुह्यं profound philosophy हदं this मद्भान्य to My devotees ग्राभिधास्यात will teach मिय to Me परां supreme भिन्त devotion कृत्वा doing ग्रसंशयः doubtless मां एव to Me एष्यति shall come.

He who with supreme devotion to Me will teach this deeply profound philosophy to My devotees, shall doubtless come to Me.

[Teach—in the faith that he is thus doing service to the Lord, the Supreme Teacher.

Doubtless: or, freed from doubts.]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियक्कत्तमः॥ भविता न च मे तस्मादन्यः प्रियतरो भुवि॥६६॥

XVIII. 69.

मनुष्येषु Among men तस्मान् than he कश्चित् any में to Me शियकृत्तमः one who does dearer service च and न not तस्मान् than he ग्रन्य: another में to Me शियत्रः dearer च and भृति on earth न not भितता shall be.

Nor among men is there any who does dearer service to Me, nor shall there be another on earth dearer to Me, than he.

[He: who hands down the Shastra to a fit person.]

अध्येष्यते च य इमं घर्म्य संवादमावयोः॥ ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मितः॥७०॥

XVIII. 70.

यः Who च and आवयोः of ours इमं this धम्ये sacred संवादं dialogue अध्येष्यते shall study तेन by him अहं I ज्ञानयज्ञेन by the Najna of Knowledge इष्टः worshipped स्थाम् (I) shall have been इति such में My मतिः conviction.

And he who shall study this sacred dialogue of ours, by him shall I have been worshipped by the Yajna of knowledge; such is my conviction.

[Yajna of knowledge: A Yajna can be performed in four ways, such as (1) Vidhi or ritual, (2) Japa. (3) Upâmsu, or a prayer uttered in a low voice, or (4) manasa, or a prayer offered with the mind. Industrajna or the Yajna of knowledge comes under the head of manasa, and is therefore the highest.

The study of the Gitâ will produce an effect equal to that of the Yajna of knowledge.]

श्रद्धावाननसूयश्च शृंगुयादिष यो नरः॥ सोऽपि मुक्तः शुभांछोकान्त्राप्तयात्पुगयकर्मगां ७१

XVIII. 71.

श्रद्धावान् Full of Shraddhâ अनस्यः free from malice च and यः who नरः man शृण्यान् shall hear आपि even सः he अपि too मुक्तः liberated प्राथकर्मणां of those of righteous deeds शुभान् happy लोकान् to the worlds प्राप्यान् shall attain.

And even that man who hears this, full of Shraddhâ and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

[Even that man: much more so he who under-stands the doctrine.]

कि चिदेतच्छुतं पार्थ त्वयैकाग्रेगा चेतसा॥ कि चिद्रज्ञानसंमोहः प्रनष्ट्रस्ते धनंजय॥७२॥

XVIII 72.

पार्थ O Pártha न्वया by thee एकांग्रेश with attentive चेतसा (with) mind एतन् this कांचित् whether श्रुतं has been heard धनंजय O Dhananjaya ते thy श्रुज्ञानसंमाहः the delusion of ignorance कांचित् whether प्रनष्टः has been destroyed.

Has this been heard by thee, O Partha with an attentive mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

अर्जुन उवाच॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत॥ क्रितोऽस्मि गतसंदेहः करिष्ये वचनं तव॥७३॥ XVIII. 73.

त्रर्जुनः Arjuna उवाच said: "

श्रद्युत O Achyuta मोहः the delusion नष्टः is destroyed मया by me त्वत्प्रसादात् through Thy grace स्मृतिः memory लब्धा has been gained स्थितः firm श्रस्म I am गतसंदेहः (my) doubts are gone तव Thy वचनं word करिब्ये I will do.

Arjuna said:

Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta. I am firm; my doubts are gone. I will do Thy word.

[Memory—of the true nature of the Self.

Firm—in Thy command.

The purpose of the knowledge of Shastras is the destruction of doubts and delusions, and the recognition of the true nature of the Self. Here, the answer of Arjuna conclusively shows, that that purpose has been fulfilled in him.

The teaching of the Shastra is over here. The rest is only to connect it with the main narrative.

संजय उवाच ॥ इत्यहं वासुदेवस्य पार्थस्य च महात्मनः॥ संवादिसममश्रोषमञ्जूतं रोमहर्षग्रम्॥७४॥

XVIII. 74.

संजयः Sanjaya उवाच said:

श्रहं I इति thus वासुदेवस्य of Vâsudeva महात्मनः of high-souled पार्यस्य (of) Pârtha च and इमं this रोमहर्षणं which causes the hair to stand on end श्रद्धतं wonderful संवादं dialogue श्रश्रीषं (I) have heard.

- Sanjaya said:

Thus have I heard this wonderful dialogue between Vâsudeva and the high-souled Pârtha, causing my hair to stand on end.

व्यासप्रसादाच्कुतवानेतद्गुह्यमहं परम् ॥ योगं योगेश्वरात्कृष्णात्सात्तात्कथयतः स्वयम् ७५

XVIII. 75.

श्रहं I ज्यासप्रसादात् through the grace of Vyâsa इमं this परं supreme ग्रह्मं most profound योगं Yoga क्रययतः श्रुश्वकाल स्वयं Himself योगेश्वरात् from the Lord of Yoga कृष्णात् from Krishna श्रुतवान् I have heard.

Through the grace of Vyâsa have I heard this supreme and most profound Yoga, direct from Krishna, the Lord of Yoga, Himself declaring it.

[Through..... Vyása: by obtaining from him the divya-chakshu or divine vision.]

राजन्संस्मृत्य संस्मृत्य संवादिमिममद्भतम्॥ केशवार्जुनयोः पुगयं हृष्यामि च मुहुर्मुहुः॥७६॥

XVIII. 76.

राजन् O King केशवार्जनयाः between Keshava and Arjuna इमं this पुग्यं holy ग्रद्धतं wonderful संवादं dialogue संस्मृत्य संस्मृत्य का I remember and remember मुद्धः मुद्धः again and again हृष्यामि I rejoice.

O King, as I remember and remember this wonderful and holy dialogue between Keshava and Arjuna, I rejoice again and again.

[King: Dhritarashtra.]

तच संस्मृत्य संस्मृत्य रूपमत्यद्भतं हरेः॥ विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ७७

XVIII. 77.

राजन् O King हो: of Hari तन् that ग्रह्नं wonderful रूपं Form संस्मृत्य संस्मृत्य as I remember and remember च and मे my महान् great विस्मृयः wonder च and ग्रहं I पुनः पुनः again and again हृष्यामि (I) rejoice.

And as I remember and remember the most wonderful Form of Hari, great is my wonder, O King; and I rejoice again and again.

[Form: Vishvarupa, the Universal Form.]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः॥ तत्र श्रीर्विजयो भूतिर्ध्ववा नीतिर्मतिर्मम॥७८॥

XVIII. 78.

यत्र Wherever योगेश्वरः the Lord of Yoga कृष्णः Krishna यत्र wherever धनुर्धरः the wielder of the bow पार्थः Pârtha तत्र there श्रीः prosperity विजयः victory भृतिः expansion ध्रुवा sound नीतिः polity इति such में my मितः conviction.

Wherever is Krishna, the Lord of Yoga, wherever is Partha, the wielder of the bow, there are prosperity, victory, expansion, and sound polity: such is my conviction.

[The bow-called the Gándiva.]

इति श्रीमद्भगवद्गीतासूषनिषतसु ब्रह्मविद्यायां योग-शास्त्रे श्रीकृष्णार्जनसंवादे संन्यासयोगी-नामाष्ट्रादशोऽध्यायः॥

Thus in the Srimad-Bhagavad-Gita, the Essence of the Upanishads, the Science of the Brahman, the Scripture of Yoga, the Dialogue between Sri Krishna and Arjuna, ends the Eighteenth Chapter designated:

THE WAY OF LIBERATION IN RENUNCIATION.

Here the Bhagavad-Gita ends. ॐ शांतिः शांतिः शांतिः ॥ Peace! Peace! Peace be to all!



॥ स्रय श्रीगीतामाहात्म्यम्॥ THE GREATNESS OF THE GITA

श्रीगगोशाय नमः ॥ श्रीराधारमगाय नमः ॥

Salutation to Sri Ganesha! Salutation to Sri Râdháramana!

[Ganesha is the God of wisdom and remover of obstacles; hence He is invoked and worshipped at the commencement of every important undertaking. Rādhāramana—the Lover of Rādhā,—Sri Krishna.]

धरोवाच ॥

भगवन्परमेशान भक्तिरव्यभिचारिसी॥ भारव्धं भुज्यमानस्य कथं भवति हे प्रभो॥१॥

Dhará (the Earth) said:

-(1). O Blessed Lord, O Supreme Ruler, how may one, who is held back by his Prá-rabdha Karma, obtain unswerving devotion?

[Prārabdha Karma—Karma has been divided into three principal kinds, having regard to the time in which its fruit is to be reaped: Agâmi, Sanchita, and Prārabdha. Agâmi is that whose fruit will be reaped in the next incarnation. Sanchita consists of those seeds, as it were, which will bear fruit in the remote future. Prārabdha is that Karma which we have already begun to reap. This is the only Karma from which there is no escape. The first two can be destroyed by perfect knowledge. They then become "like fried seeds." But Prārabdha Karma must be reaped to the end.]

विष्णुरुवाच ॥

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा॥ स मुक्तः स सुखी लोके कर्मगा नोपलिप्यते॥२॥

The Lord Vishnu said:

(2). If one be devoted to the constant practice of the Gita, even though he be restrained by Prárabdha Karma, yet is he now Mukta, now happy, in this very world. He is not tainted by (new) Karma.

महापापादिपापानि गीताध्यानं करोति चेत्॥ कचित्स्पर्शे न कुर्वति नलिनीदलमंबुवत्॥३॥

(3). No evil, however great, can affect him who meditate on the Gita. He is like the lotus-leaf untouched by the water.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते॥ तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै॥४॥ सर्वे देवाश्च ऋपयो योगिनः पत्रगाश्च ये॥ गोपाल गोपिका वापि नारदोद्धवपार्षदैः॥४॥

(4 & 5). Where there is the book of the Gita, where its study is proceeded with, there are present all the holy places, there, verily, are Prayaga and the rest. There also are all the Devas, Rishis, Yogins, and Pannagas, so also the Gopalas and Gopikas, with Narada, Uddhava and their whole train of comrades.

सहायो जायते शीघं यत्र गीता प्रवर्तते॥ यत्र गीताविचारश्च पठनं पाठनं श्रुतम्॥ तत्राहं निश्चितं पृथ्वि निवसामि सदैविहि॥६॥

(6). Where the Gita is read, forthwith comes help. Where the Gita is discussed, recited, taught, or heard, there, O Earth, beyond a doubt, do I Myself unfailingly reside.

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम्॥ गीताज्ञानमुपाश्रित्य त्रीन्लोकान्पालयाम्यहम्॥॥॥

(7). In the refuge of the Gita I abide; the Gita is My chief abode. Standing on the wisdom of the Gita, I maintain the three worlds.

गीता मे परमा विद्या ब्रह्यस्पा न संशयः॥ अर्धमात्रात्तरा नित्या स्वानिर्वाच्यपदात्मिका॥८॥ विदानंदेन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम्॥ वेदत्रयी परानंदा तत्त्वार्थज्ञानसंयुता॥६॥

(8 & 9). The Gita is Supreme Knowledge of Me, hence it is undoubtedly inseparable from Brahman,—this Knowledge absolute, imperishable, eternal, supremely blissful, of the essence of My inexpressible State,—the Knowledge comprising the whole of the three Vedas, and consisting of the realisation of the true nature of the Self,—declared by the All-knowing and Blessed Krishna, out of His own mouth, to Arjuna.

[Ardhamātrā—lit., the half-syllable, and refers to the dot on the significantly, it stands for the Turiva state, hence, the Absolute.]

योऽष्टादराजपो नित्यं नरो निश्चलमानसः॥ ज्ञानसिद्धं स लभते ततो याति परं पदम्॥१०॥

(10). That man who with steady mind recites the eighteen chapters daily, attains the perfection of knowledge and thus reaches the highest plane.

पाठे समग्रेंऽसंपूर्गी ततोऽर्धे पाठमाचरेत् ॥ तदा गोदानजं पुरायं लभते नात्र संशयः॥११॥

(II). If unable to recite the whole, then half of it may be read; and he who does this acquires merit, equal to that of the gift of a cow. There is no doubt of this.

त्रिभागं पठमानस्तु गंगास्नान्फलं लभेत्।

षडंशं जपमानस्तु सोमयागफलं लमेत् ॥१२॥

(12). By the recitation of a third part, he may gain the same merit as by bathing in the Ganges. By the repetition of a sixth part, he may obtain the fruit of the Soma-sacrifice.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः॥ रुद्रलोकमवाप्नोति गगो भूत्वा वसेचिरम्॥१३॥

(13). He who reads, full of devotion, even one chapter daily, attains to the Rudraloka, and lives there for a long time, having become one of those who wait on Shiva.

[Become &c.—lit., attained to Ganahood.]

ब्रध्यायं श्लोकपादं वा नित्यं यः पठते नरः॥ स याति नरतां यावन्मन्वंतरं वसुंधरे॥१४॥

(14). The man who daily reads a quarter of a chapter, or of a Sloka, O Earth, attains to Manhood so long as the cycle lasts.

[Attains to Manhood: is born every time in a

man-body.]

गीतायाः श्लोकदशकं सप्त पंच चतुष्टयम्॥ द्रौ त्रीनेकं तद्धं वा श्लोकानां यः पठेन्नरः॥१५॥ चंद्रलोकमवामोति वर्षागामयुतं ध्रुवम्॥ गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत्॥१६॥

(15 & 16). The man who recites ten, seven, five, four, three or two Slokas, or even one or half of a Sloka of the Gita, certainly lives in Chandraloka for ten thousand years. Intent on the reading of the Gita, he who leaves the body, obtains the world of Man, after death.

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम्॥ गीतेत्युचारसंयुक्तो म्रियमागो गति लभेत्॥१७॥

(17). Again practising the Gita, he attains

Supreme Mukti. The dying man uttering the word "Gita" will find the way (to salvation).

गीतार्थश्रवणासको महापापयुतोऽपि वा ॥ वैकुग्ठं समवाप्नोति विष्णुना सह मोदते॥१८॥

(18). One who loves to hear the meaning of the Gita, even though he have been full of evil deeds, attains to heaven, and lives in beatitude with Vishnu.

गीतार्थं ध्यायते नित्यं कृत्वा कर्मागा भूरिशः॥ जीवन्मुकः स विज्ञेयो देहांते परमं पदम्॥१६॥

(19). He who constantly meditates on the meaning of the Gita, even though he perform Karma incessantly,—he is to be regarded as a Jivannukta, and after the destruction of his body he attains to the highest plane of knowledge.

गीतामाश्रित्य बहवो भूभुजो जनकादयः॥ निर्धूतकल्मषा लोके गीता याताः परं पदम्॥२०॥

(20). By the help of this Gita, many kings like Janaka became free from their impurities and attained to the highest goal. It is so sung.

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत्॥ वृथा पाठे। भवेत्तस्य श्रम एव ह्युदाहृतः॥२१॥

(21). He who having finished the reading of the Gita, does not read its Mahatmyam as declared here, his reading is in vain, it is all labour wasted.

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः॥ स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात्॥२२॥

(22). He who studies the Gita, accompanied with this discourse on its. Mahatmyam, he

obtains the fruit stated herein, he reaches that goal which is difficult to be attained.

सूत उवाच॥

माहात्म्यमेतद्गीताया म'या प्रोक्तं सनातनम्॥ गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत्॥२३॥

(23). Süta said: He who shall read this eternal greatness of the Gita, declared by me, after having finished the reading of the Gita itself, will obtain the fruit described herein.

These declarations will, no doubt, seem to be mere flights of extravagant fancy, if they are taken in their literal sense. They may be explained either (1) as mere Arthavada or a of glorification meant to stimulate a strong desire for the study of the Gita, which being performed from day to day, may, by the force of the truth and grandeur of one or other of its teachings, strike an inner chord of the heart sometime, so much so as to change the whole nature of the man for good; (2) or, the "reading" and "reciting" and so forth, of the whole or a part, may not perhaps be taken in their ordinary sense, as meaning lip-utterance and the like, but in view of the great results indicated, they may be reasonably construed to mean the assimilation of the essence of the Gita teachings into the practical daily life of the individual. What wonder, then, that such a one, who is the embodiment of the Gita, would be a true Jnanin, or a firanmukta, or that he would, in proportion to his success of being so, attain the intermediate spheres of evolution and finally obtain Mukti.]

इति श्रीवाराहपुराग्रे श्रीगीतामाहात्म्यं संपूर्णम्॥

Thus ends in the Vâráha Purâna the discourse designated: THE GREATNESS OF THE GITA.

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च्रक्तेारं—iv. 13; xiii. 29.

ग्रकर्म—iv. 16, 18. -कृत्—iii. 5.

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अञ्चि:—iv. 37; viii. 24, (see Com.* 25); ix. 16; xi. 39; xviii. 48.

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अधर्मे—xviii. 31, 32. अधर्मः—i: 40.

ग्रधः—xiv. 18; xv. 1, 2. ग्रधःशाखं—xv. 1.

^{*} Com.—Abbreviation for Comment.

ग्रिधिदेवतं—viii. 4. ग्रिधिदेवं—viii. 1.

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ग्रधियतः-viii. 2, 4.

ग्रिधानं—iii. 40; xviii. 14.

ग्रध्यत्तेस-ix. 10.

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अनुद्विप्तमनाः—ii. 56. अनुद्वग्करं—xvii. 15.

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अभिजनवान्—xvi. 15. अभिजातस्य—xvi. 3, 4.

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Srimad-Bhagavad-Gita.

ERRATA.

MEDITATION

	For:	Read:
Sl. 1 & pphr.	प्रतिवोधितां	प्रतिबोधितां
2) 2)	भगद्गीत	भगवद्गीते
,, ,, pphr. & tr.	Nárayana	Nâráyana
", "pphr.	ग्र ष्टादशाध्वायिनीं	ग्रष्टादशाध्यायिनीं
2) 22 22	ग्रम्वे, त्वाम	ग्रम्बे, त्वाम्
" 2.	पुर्गाः	पूर्णः
- ,, ,, $pphr$.	-पद्मनेत्र	-पत्रनेत्र
?? ?? ? ?	as a	as the petals of a
,, 6 ,, & tr.	Ashvathâma	Ashvathâmâ
	ासंब्रोधनावोधितं हरि	कियासंबोधनाबोधितं
,, 8 & pphr.	मुकं	मूकं
, , 9	बरुगेंद्र	वरुगेंद्र
,, ,, pphr.	वरुण, इन्द्र, रुद्र	वरुषाः, इन्द्रः, रुद्रः
	INVOCATION	
•	For:	Read:
27. 34	Ashvathâma	Ashvathámâ

SRIMAD-BHAGAVAD-GITA

-Chapter I.

	* For:	Read:
Sl. 1 pphr.	भृतराष्ट्र े	धृतराष्ट्रः
,, 2 ,,	संजय, व्युढं	संजयः, व्यूहं

Abbreviations used:—Sl. for Sloka; ll. for line; pphr. for paraphrase; tr. for translation; com. for comment.

	For:	Read:
S7. 6	उत्तमोजाश्र	उत्तुमाजाश्र ,
,, ,. pphr.	विकान्त	विकान्तः
», 7	निवोधः त्रवीमि	सिबोध, ब्रवीमि
,, ,, com.	word's	words
<i>,,</i> 9	वहवः	बहुव:
,, ,, pphr.	ग्रन्येच	ग्रन्य च
" 10 & pphr.	. वलं वलं वलं	बलं, बलं, बलं,
" 12 pphr.	कुरुवृद्धः, सङ्खं	कुरुवृद्धः, शङ्खं
,, 16 ,,	सहदेवः	सहदेवः
,, 18 & ,,	महावाहुः, महावाहुः	महाबाहुः, महाबाहुः
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